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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

In the harbor of Dover there are three tidal motors, the invention of B. M. Fletcher, of Westminster, Eng., which are doing successful automatic work — one blowing a large fog horn, another driving a small dynamo and keeping an electric light constantly going, and the third throwing an almost continuous stream from a large pipe. The apparatus consists of a heavy disk which lies on the bottom with a shaft rising from it, to which is attached at its upper extremity a cylindrical buoy. The rise and fall of the latter under the action of the tides and waves accumulates the potential energy, which can be utilized for any purpose for which power is required.

The Lighthouse Board has experimented successfully with acetylene as an illuminant in buoys for river and harbor service. The buoy used was designed by an engineer officer of the army. The reservoir contains three tanks of the liquefied gas under pressure of 600 pounds to the square inch. The candle power of the burner is only twenty-five; but by means of glass prisms the emergent beam is raised to about two hundred and thirty candle power. The capacity of the stored gas is 900 hours, and the cost only one cent an hour — which is far less than that of gas-lighted buoys, and is preferable, both in economy and brilliance, even to those lighted by electricity.

No less than twenty-nine bills have been introduced in the National House alone which have for their purpose either the repeal or the modification of the Civil Service law. Several have also been introduced in the Senate. Moreover, "the President's spine" has been tested by the pressure of Congressmen who assure him that his inflexibility in this matter will ruin his party. The country will sustain the President. Statistics prove that under the classified service, not only greater efficiency, but remarkable economy, has resulted. Labor Commissioner Wright shows conclusively that over $2,000,000 can be saved in the cost of the next census if skilled persons are employed instead of filling the Office with political appointees, as formerly.

The race between France and England for the possession of the Upper Nile Valley is chiefly interesting because upon the control of this remote and mysterious region the flow of the river itself depends. If Major Marchand's expedition has safely run the gauntlet of hostile tribes and seized the commanding points in the Bahr el Ghasel district, England, whose forces are pushing southward in the hope of obtaining the same prize, has been beaten in the race; and unless France comes to terms, the lordship of the Nile — the power to divert that stream to another channel and turn Egypt into a desert — is in Gallic hands. It will be difficult, however, for France to maintain her hold, as her approach must be from the west, whereas England, when the Dervishes are whipped, can reach the disputed region readily either from Egypt or Uganda.

Beginning next month, the new trust known as the Farm and Dairy Product Company, capitalized at $15,000,000, will undertake to supply New York city with milk, with no increase of present prices, and with a promised improvement in quality. A member of the trust says: "Instead of forty wagons driving through one street disturbing the people long before the usual waking hour, there will be only one wagon used, and the people will be served more satisfactorily than ever before." No traffic in milk will be done by grocers if the trust can prevent it. Sub-stations are to be established where dairy products of various kinds can be purchased. Farmers are to be instructed how to keep their stock on the least money and produce sufficient milk to give them a profit. One drawback to the project is the throwing out of employment of about 4,000 men at present engaged in the business.

It will take four years and cost $100,000,000 to connect the Baltic and the Black Sea by the canal which the Russian Government is about to construct. Its total length will be 1,000 miles, but 875 miles will be in canalized rivers — the Duna, the Beresina, the Dneiper — and only 125 miles will have to be excavated, from Dunaburg to Lepel. The new waterway will have a depth of 28½ feet (sufficient for the largest war-vessels) and a width at bottom of 117 feet. The construction is to be so strong that vessels may steam at the rate of six knots, making it possible, by means of electric lights at night, to make the entire passage from Riga to the outlet of the Dneiper in 144 hours. This enterprise, if carried through successfully, will rank as one of the greatest in modern times.

Governor Pingree of Michigan has a reputation the country over for unique methods of benefiting the people at large. He has advocated "the potato patch," cheap railroad fares, free water. His latest idea is to make asphalt paving of streets sufficiently cheap for every municipality to adopt it. This would be impracticable, of course, so long as the Barber Asphalt Trust holds the monopoly of the imported article. The Governor recently visited Venezuela, and secured an option on an asphalt lake. He estimates that asphalt can be delivered in New York as low as $6 per ton, and a ton goes a great way in paving because fully one-half of the two inches of asphalt surface is composed of pulverized stone or sand. The Governor proposes to make it possible for every town to have asphalt streets by offering the material at a reasonable price. He insists that it is "the best pavement that can be laid for horses;" undeniably it is best for bicyclists, and for everybody else.

Over in China.

The "Chinese puzzle" is the despair of the newspaper correspondents. All sorts of vague and contradictory rumors have been telegraphed from Pekin and Shanghai and London and St. Petersburg the past week, and the world is none the wiser, at present writing. It seems certain that Germany will retain her present hold on Kiao Chou, and may extend it so as to include all Shantung. Her only visible obstacle is the possession of Wei-hai-wai by the Japanese, pending the payment of the war indemnity by China. Should England decide that she must have a northern naval station, and with that end in view make common cause with Japan, Germany's ambition might be circumscribed; she could not extend her possessions northward if Japan, backed by England, refuses to retire. "Russia's glacier-like progress" no European power seems inclined to dispute. The Czar is having it all his own way in Korea, getting control of the customs, the finances, the instruction in the army, dismissing Japanese, British and German officials, and practically absorbing the country. With the same quiet diplomacy he is possessing himself of Manchuria; and as China regards Russia as her friend, no check will be placed upon the latter's progress. England begins to be disquieted at the possible disturbance of her commercial supremacy in China. With her splendid fleet, and especially if she reaches an understanding with Japan, a halt might be called at once to the further partition of the Flowery Kingdom. At last accounts it seems quite probable that this *entente* may be arranged, and further seizures of territory be prevented.

As we go to press, tidings come that the Czar is *not* to have his own way in Korea at least, and possibly not in China. The dismissal by the King of Korea of the British customs officer in favor of a Russian nominee, has been resented, and a fleet of seventeen British warships at Chemulpo has demanded his reinstatement. It is reported that Japan stands ready to support Great Britain in this demand. The halt thus called to the over-rapid Russianizing of Korea will probably include that of North China. The hint that Sir Robert Hart will be displaced for a Russian as head of the customs cannot but provoke a demonstration that Russia must heed, or else take the consequences.

A Wise Word to Wage Earners.

Secretary Gage was certainly under no obligation to defend his financial policy against the criticisms of the Federation of Labor, or of any other body that saw fit to denounce it; but it was a very graceful and helpful thing for him to reply as he did to the resolutions passed by the wage-workers at their convention at Nashville, and to demonstrate that if the continuance of the gold standard is inimical to the laboring classes, it is inimical to all classes, and should be abandoned. The sincerity with which he states his conviction that "a breakdown in our present monetary standard would be a most disastrous blow to all our commercial and industrial interests, and that upon the wage-workers as a class would be entailed the most serious effects of the disaster," deserves the respect and consideration due to the utterances of one who, though one of the ablest financial authorities in our country, declines to be regarded as "separate from my fellow-men generally."

The Bering Sea Arbitration.

It will be remembered that during President Cleveland's administration a claim of $465,000 was filed by the British Government for compensation for damages to the Canadian seal-hunters, under the Paris award, for seizures made by us. The President examined these claims, and advised Congress that settlement be made on the basis of $425,000. The appropriation asked for was, however, refused, on the ground that some of the vessels were owned, in part or wholly, by citizens of this country, and that the demand was an exorbitant one. The matter was finally referred to a commission. Both governments were represented by counsel. Each individual claim was carefully examined. The plea for prospective damages — for seal-skins which might have been taken if the vessels had not been seized — was ruled out. The award, so far as made, is for nearly $300,000; to this, interest must be added, which will increase it to about $450,000. The prompt payment of this sum will remove a source of contention and pave the way for the amicable settlement of other questions at issue. It is believed that Congress will not hesitate to pay the amount adjudged.

The Great Wheat Deal.

It began six months ago. At first no one knew who was "bulling" the market. An unknown clerk appeared in the Chicago wheat pit and daily bought wheat options from any or all sellers. Not until autumn did the world learn that the mysterious purchaser was young Joseph Leiter, but six years out of Harvard, the son of a well-known millionaire. Opposed to him was Philip G. Armour, the king of the wheat pit. The latter was as willing to sell as Leiter was to buy, and was sure that the price would drop and that his young antagonist would be "squeezed" when December came. In this he was mistaken. Leiter's wheat pile has grown to some eight or ten million bushels. The price has kept up, and it is Armour that has felt the pinch. To save his "commercial honor," he decided to bring into Chicago the wheat itself and of a grade that stood inspection, buying it wherever he could, to meet his shortage, and paying heavy freight charges. Millions of bushels have been imported into the city and delivered to "the Leiter olique." Mr. Armour's loss is reckoned at over one million dollars. Incidentally, of course, the farmers have profited by the deal. The country at large, and other countries as well, which must pay an advanced price for this inflation, will suffer by it.

The Possibilities of the Turbine.

The builder of the marvelous "Turbinia" (Hon. C. A. Parsons, the son of Lord Rosse of telescope fame) is convinced that the matter of speed in his new style of propulsion is merely the question of the size of the turbine, and that speeds of forty, fifty, sixty, and even more miles an hour at sea, are not at all impossible. Contracts have already been made for two Russian torpedo boat destroyers which are to make 44 miles an hour (38 knots, eight knots faster than the fastest torpedo-boat destroyers in the British navy). To get this speed with the common type of reciprocating engines would require 12,000 horse-power, which, with the necessary boilers and coal, would sink the proposed 300-ton boats, even if there were space to put them on board. If Mr. Parsons can invent boilers as relatively light and compact as his engines, the revolution will be complete. His latest achievement is a reversing engine by which the "Turbinia" can steam backward at a ten-knot rate.

Sentimental and Unwise.

The project of establishing a national university in Washington, D. C., of a post-graduate and memorial character, has been revived, and will be pressed upon the attention of Congress. Over a hundred years ago, in the convention that framed the Constitution, an unsuccessful attempt was made to enumerate among the powers vested in Congress that of instituting a non-sectarian university at the seat of Government. President Washington commended the scheme in his second inaugural address, and left a legacy for it. Since his day repeated efforts have been made — in 1796, in 1816, in 1873, in 1890, and almost every year since this last date — to secure Congressional action in its favor, but in vain. The Eleventh Congress declared the project to be unconstitutional. The present movement has the indorsement of prominent educators and citizens, like Chief Justice Fuller, Prof. Simon Newcomb, and ex-Senator Edmunds, and has enlisted the support of patriotic women who purpose to call for national offerings and for contributions from public-school children; they further plan for a $250,000 memorial building, to be devoted to the administrative offices of the proposed university. To our mind the project seems unnecessary, and therefore unwise. When first proposed there was no central institution in the country which could do the work then needed — the adequate training of our youth at home, and apart from sectional influence; now the country has no lack of universities of the highest order, and Washington city is, if anything, overcrowded with educational facilities. If the objection be made that these institutions are most of them sectarian, it can be retorted that no national university could be started which could be carried on outside of politics. The New York *Evening Post* calls attention to the fact that even our Census and our Congressional Library cannot be run without political dictation as to the employees. A university, the majority of whose Board of Regents would be composed of citizens appointed by the President, by and with the consent of the Senate, could not escape the influence of party politics.

Our Contributors.

ONE GENERATION OF FREEDOM

Chaplain D. H. Tribou, U. S. N.

A GENERATION of free-born Negroes is now showing to the world what freedom means to them. The statistics are at hand for an accurate comparison of their progress with the white race, but they have never been marshaled to present such an alarming front as the facts seem to warrant till President George T. Winston, of the University of Texas (not Rev. R. J. Briggs, D. D., as reported), addressed himself to the task at the late meeting of the National Prison Association in Austin, Texas.

Speaking on the subject of the prevention of crime, he made it very clear that our greatest work in this direction is in the Negro race. Carefully and intelligently culling the figures from Dr. F. H. Wines' monumental work on the statistics of crime, pauperism and benevolence, he showed unmistakably that the question of Negro slavery was not more momentous than the question of Negro crime.

Not only is the amount of crime chargeable to the Negro exceptional and its increase startling, but the Negro criminal himself is exceptional. For the white race idleness is a prolific source of crime, but among the Negroes there are other predominating causes, the statistics showing that considering all other criminals (native white, foreign-born white, Chinese, Japanese and Indian), the smallest percentage of Negro criminals were idle at the time of their arrest than from any of these other classes.

The illiterate white criminals are twice those who are literate (in proportion); but although 57 per cent. of Negroes are illiterate, only 54 per cent. of Negro criminals are illiterate. Domestic relations serve to keep down the average of crime among the white people; among the Negroes it is true that they furnish a larger proportion of married criminals than any other class. Intemperance is justly regarded as the chief cause of crime among the whites, but a larger proportion of Negro criminals are total abstainers than is to be found among whites, native and foreign born, Chinese, Japanese, or Indian. Religious experience is the sheet anchor of our reliance in the prevention and cure of crime, but the Negro criminal is eminently religious, and Negro criminals "shouting happy" are as common as peripatetic solicitors of funds for Negro colleges.

An open field and a new environment have been demanded as the only essentials for Negro development; but after a generation of freedom the Negro is two and one-half times as criminal in the free States as he is in the former slave States. It is in the South, where he is controlled on the theory that he is an inferior, and not in the North where he is, nominally, treated as an equal, that there is less crime among Negroes!

These are not the statements one wishes to make. Indeed, they are statements that one makes with the certainty that they will provoke antagonism. They will in most cases be dismissed by a supercilious, "I don't believe them." Knowing full well that figures are the only six-sided liars in the universe (the popular saw to the contrary notwithstanding), and looking on all conclusions drawn from statistics as about as reliable as a patent nostrum recommended by a clergyman with photograph attached, I submit that it might be well to get up on the top of the fence and take a look at the field with our far-sight glasses. Education is good; nobody doubts that. The Negro ought to be educated; but in view of all the facts, it may well be asked if the education given to the Negro by the present generation is the education best adapted to the Negro's needs.

The education the Negro needs is not intellectual, but industrial. A Negro has a hand very cunningly devised for stealing — so the statistics show, and so the popular tradition runs. What is needed is some provision to cross that cunning with industrial and moral training and breed a race of Negro mechanics and artisans. This long and painfully fruitless effort to legislate the Negro race into social and political equality might as well be traded off for some other method not as extensively advertised by quacks or expounded by demagogues. The Negro will have to stand on his feet and do his fighting with his hands; he cannot butt his way to a good position with his head, notwithstanding its hardness, nor can he be legislated into one, notwithstanding his vote.

The hope of the Negro race is not in the men — even when the men themselves tell it, and still less when statistics get the deck. The hope of the Negro race is in the women. They are far less criminal than the men, as compared with the proportion among white people, and less criminal than the female immigrant. We have enough and to spare of Negro colleges whose most prominent business is the manufacture and sale of "D. D's" for the Northern market. We need most of all and first of all good industrial schools for the Negro girls who are to be mothers of the second generation of free-born Negroes in this country.

Politics can wait. The supply of white politicians is not exhausted yet by any means. The little garden patch known as the Emerald Isle will continue for many years to find its most profitable industry to be raising political rulers for the New York and Boston market! The Negro cuts no figure in politics in spite of all his efforts. Many a generation must come and go before there will be any considerable number of people who will take his efforts seriously.

President Winston declared that the first and most necessary step towards bringing the Negro up to his rightful place as a man and a brother to be the re-establishment of the friendly personal relations between the Southern whites and the Negroes, so that it will be possible for the Southern white woman to be actively interested in the mental, religious and industrial improvement of the Negro girl. Such interest existed in ante-bellum days, and the Negro obtained his freedom at too dear a price if he must sacrifice that interest in payment. In spite of all the deep-seated prejudice against the "niggers" (as the loveliest and the best of Southern white women always call them), President Winston says: "It is my belief that the Southern women would cheerfully undertake the herculean task if the Negroes would allow it, but it cannot be done as long as the two races are in solid political antagonism."

So far as the Negro is concerned, the interest of the North and the interest of the South is the same. It is time for a careful, impartial, unprejudiced review of the whole situation by representative men and women coming from both sections and conferring together as Christian soldiers belonging to the same army and not as enemies marshaled in two hostile camps. The South may be wrong; or the North may be wrong; or they may both be wrong; but by this time it seems as if both sides ought to be patriotic enough and Christianized enough to unite for the solution of even greater problems than this — if there be any such.

Navy Yard, Boston.

THE RELIGIOUS FEARS OF YOUTH.

James Buckham.

IT is a curious and suggestive fact that youth is the period of life when we are most apprehensive of the great and serious events that cluster about mortality. Disease, old age, death, judgment — before these things youth stands trembling and distressed. Curious and suggestive is the fact, because youth lies at the farthest possible remove in time from such events. One would suppose that the dread of them would steadily increase, as hastening years bring us nearer the time of our departure. But not so. The height of man's dread of death comes at the time when he is least liable to physical dissolution. The shrinking from old age is strongest in young men and young women. When our hair actually begins to turn gray, we do not feel at all as we supposed we should at that distressing time. The nearer we approach to dissolution and the physical conditions that precede it, the less we dread the great destroyer. Men and women sometimes say: "If we had only known how we should feel later on in life about death and growing old, what a vast amount of mental suffering we might have been spared!" How true! It is one of the saddest things in the world to see how this far-off shadow creeps across the sunshine of youth and darkens it so needlessly.

But youth fears the day of spiritual reckoning even more than it fears physical decay and death. And it is chiefly in the expectation of final judgment that the religious fears of youth take their rise. How terrible these fears may be, one has but to read the lives of men like Finley and Wesley and John Knox and Horace Bushnell to understand. The dread of death itself, and of all antecedent physical suffering, is as nothing compared with the agony of a young and religiously susceptible spirit when it looks forward to the day of judgment.

New interpretations of Scripture and of God's other revelations have, of course, greatly modified the religious fears of youth. The frightful despair of the soul first waking to a sense of what was implied by the old doctrines of election and foreordination, is, thank God! no longer possible. Nor can there be any such sickening and shuddering horror as that with which some of us were assailed, as we lay awake in the black, silent, lonely nights of our childhood, and tried to imagine such a hideous thing as an eternity of physical torture. How inconceivable it seemed to us — infinite pain, with no hope of the lessened agony that comes from benumbed nerves, and no possibility of sinking at last into blessed unconsciousness! Neither the mind of the child nor the mind of the man can grasp such a conception as this. It is as much out of the order of nature, by which physical events of like character are controlled, as the conception of water burning, or bowlders flying about in the wind like leaves.

But, modified by the requirements of reason, the essential fact of a judgment day is still the great source of the wholesome religious fear of youth. In spite of the rose-colored Universalism, so popular in our day, young men and women are not at ease without some serious, even rigid, conception of a doctrine of future rewards and punishments. You can appeal to a man or a woman past forty with the theory that sin isn't such a bad thing, after all, since it is God's method of gradually disciplining the race into a state of common salvability; but it is hard to stupefy the fresh, quick conscience of a boy or girl with such a doctrine. That sensitive, God-implanted apprehension of youth, which has always looked forward so keenly and anxiously to the future, like a watchman from a tower, will not be satisfied with rose-colored theology. There is something beyond the grave — says youth — of which it behooves us to stand in wholesome dread. We shall not be arbitrarily and causelessly judged; we shall not be forever tortured with a physical anguish too frightful to be in accordance with the laws of nature. But we shall be rewarded, and just as surely we shall be punished, for the deeds done in the flesh. Both reward and punishment will be spiritual, and in accordance with spiritual laws; but they will be no less adequate and just.

So declares the conscience of youth; and it behooves us, who are older and assume to be wiser, to abate nothing of their inspired conviction by any effort to quell what may seem to us the disquieting fears of our children and pupils. So long as these fears take hold upon nothing that is abnormal and contrary to the loving spirit of God; so long as they remain wholesome fears, and do not heighten to soul-blighting despairs, so long are they moral and spiritual guides, with whose leadings we should not interfere. Time will soften youth's dread of age and physical decay and death — and nothing but time will. But from the more distinctively religious fear of the great future that lies on the other side of death, there is, and should be, no escape. The longer the soul of youth can live in close and quick and reverent touch with this wholesome fear, the better for that soul throughout eternity. Out of the dread of eternal death spring the hope and the promise of immortal life. To rightly apprehend evil is to strive most effectually for good. "The fear of the Lord is the beginning of wisdom."

Boston, Mass.

TO AN OLD FRIEND.

Prof. Benj. F. Leggett.

We two have walked life's tangled ways
Through cloudy days and days of light,
But in the starlight's frosty rays,
O friend, so true, we part tonight!

Our paths have led through woodlands fair,
By songful rill and dusky mere,
Through valleys sweet with blossoms rare,
Through changing glories of the year.

Such hearty cheer, such clasp of hand,
Such songs of love our hearts have known,
That now 'tis hard to understand
Why each must journey on alone.

Our hands unclasp 'mid winter's rime.
One final look, one falling tear —
We bid thee speed, O Child of Time!
And turn to meet another Year.

Ward, Pa.

The January Ladies' Home Journal

will be

A Midwinter Fiction Number

The first short story ever written by Clara Morris, the distinguished emotional actress. There will be a delightful story—"A Shy Man's Wooing"; a love story of the railroad—"The Hundred-Dollar Shortage," by Francis Lynde, and the second installment of Hamlin Garland's novelette, "The Doctor."

The Inner Experiences of a Cabinet Member's Wife

They are the actual social experiences of a prominent Cabinet member's wife. For this reason the authorship will be withheld. The most intimate peeps behind the curtain of high official and social life in Washington.

Entertainments

Entertaining on a Small Income
Fancy-Dress Parties for Children
Novelties in Home Parties
Light Refreshments for Evening Companies—*Mrs. Rorer*

Lilian Bell

Reaches Paris in her "letter" in the January JOURNAL, and no American girl has ever written of the holiday city of Europe and the French people as she does in this letter. There is a dash in the letter which makes it, by far, the very best in the series, and gives a better idea what there is in store for those who follow Miss Bell's delightfully-unconventional letters of travel.

For 25 cents we will send The Ladies' Home Journal on trial for three months

ALSO, a handsome illustrated booklet containing our Prospectus for 1898, with portraits of famous writers, and small reproductions of some of the illustrations that are to appear in the Journal in future numbers.

The Curtis Publishing Company, Philadelphia

ANGELS OF THE FIRST CHURCH.

THE picture presented herewith recalls the story of the First Methodist Episcopal Church in Boston and some of the "angels" who ministered at her altars. To Methodists, especially in the East, the story of heroic endeavor and endurance possesses a thrilling interest, and the vision of angels who came flying through the midst of heaven having the everlasting Gospel to preach will not be soon forgotten. The angels of the First Church formed a part of that great company of heralds who brought the Arminian faith to New England. The service was difficult and protracted. They found an obdurate soil and a rigorous climate. There were places where the plough-point penetrated the surface with difficulty, and others where the seed failed to take root. But despite the many obstacles, they made a noble record of service.

Boston was, perhaps, the most difficult point of attack. The place was fortified. The entrance of an enemy was regarded as impossible. The elegant people of the place spurned the new faith, and the poor were afraid to give countenance to such heretics as were leading this new invasion. Lee easily gained a foothold in Connecticut, Rhode Island, Maine and Vermont, but in Boston the cause hung fire. Lynn was won in a day; but in Boston Lee labored two years before securing a convert. In 1792 he organized his first class, composed of eight poor men, unable to afford much financial aid to maintain worship or to secure a permanent meeting place for the little society. For three years more they worshiped in upper chambers on North Street, annoyed by all sorts of unpleasant sights and sounds. The society was unable to own a foot of land or to pitch a tent of its own. In 1795 it made a new and important venture in the purchase of a church lot in Methodist Alley (now Hanover Avenue), and the next year dedicated an unpretentious church building, in which the society continued to worship for more than thirty years. Humble as it was, the building was not finished at the date of dedication. The people were too poor to complete it.

The most auspicious event in the history of the young church was the receiving into its membership of a young man afterwards known as one of the most successful business men of the city. This was young Binney, known in later days as Col. Amos Binney. He was born to business, and was an adept in turning a copper which by his expert handling was quite likely to become a dollar. By his humble and exemplary walk and business ability he early gained the confidence of his associates. Believing in his business ability, they followed his lead in plans to complete the church. This was his first service to the church of his choice. It was a great uplift, but it did not lift the cause from the shallows in which it remained from the first.

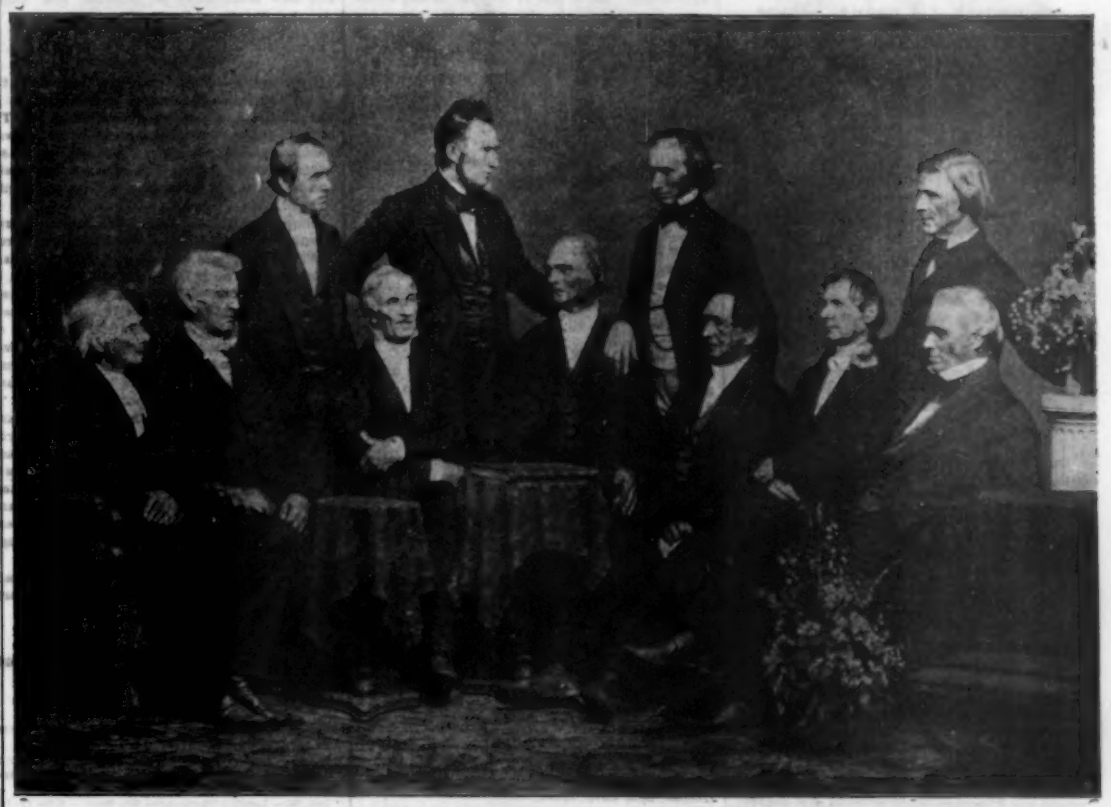
In the year 1800, after the efforts of ten years, the society reported but 72 members, six of them colored, and none of the black or white members very well-to-do. Young Binney was best furnished, but he was not as yet rich. In this last year of the century Lynn reports 94 members; Needham 153; Granville 300; Pittsfield 602; while Boston, after all the labor bestowed on it, gives as the result the meagre showing of 72 members all told. This gives us some idea of the difficulty of our early work in Boston. The First Church had the advantage of the best ministerial talent and yet made a slow growth. But in the closing year of the century Amos Binney had contrived to pay the debt and to make arrangements to complete the church.

With the opening of the new century the prospects of the Methodists in Boston began to brighten. In 1806 Col. Binney led a colony which founded Bromfield St. Church, opening a wider range and affording a more honorable position. Until 1830 the two churches had a single quarterly conference.

Without losing its identity, the old First Church has passed through several transmigrations. The society continued to worship in the old wooden structure in Methodist Alley until 1828, when the hive was full and better accommodations were demanded. The new house was built in North Bennet St. and dedicated Oct. 15, 1828. The building in "Methodist Alley" was sold to the Boston Port Society and used as a Seamen's Bethel under the charge of Father Taylor. It was afterwards moved to Causeway Street and used as a carpenter's shop until destroyed by fire.

The removal to better quarters on North Bennet St. gave a fresh impulse to the society. The congregations increased, the interest deepened, and the work of God revived. The church in the new house became much stronger than it had ever been in Methodist Alley. The interest culminated in 1841 and 1842 under the pastoral care of Rev. James Porter. The work extended through the two years, but was essentially aided by Rev. John N. Maffitt, who preached for several weeks for the pastor. Hundreds were converted. Some joined other churches; but 530 were received on probation in the First Church, and the membership was advanced to 866. The church was full and twenty slips were called for which could not be furnished.

To meet this new demand Richmond St. Church was built. But in 1849 the Hanover St. Church, built by the Unitarians, was purchased by the union of the societies in North Bennet and Richmond Streets. The house in the former street was sold to the Free-Will Baptists, and that in the latter to the city.



Kibby Webb Dwight Pillmore Twombly Hoyt Trafton Kilburn Wiley Taylor Sargeant

Early Pastors of Bennet and Hanover St. Churches, Boston.

The purchase of Hanover St. Church was a grand strategic move. The society became a new power for good, making itself strong by enlisting young men and women. At Hanover St. the First Church had such famous pastors as Joseph Cummings, Edward Cooke, G. F. Cox, John H. Twombly, John W. Dadman, W. C. High, C. N. Smith, Fales H. Newhall, J. A. M. Chapman, and Samuel F. Upham. They had a free forum and accomplished a grand work; but when the city cut the church in two in widening the street, the advantage of position was lost. The First Church then went over to Temple Street, and the two societies in that locality became the First Church.

The "angels" presented in the picture are only a part of those who ministered at the First Church. There were other great names. Those who worshiped in Methodist Alley heard such men as Jesse Lee the pioneer, Amos G. Thompson, John Harper, Christopher Spry, and William Beauchamp, orator and statesman. Following these were Peter Jayne, Thomas Lyell, Samuel Merwin, Martin Ruter, Timothy Merritt, George Pickering, and Elijah Hedding, who became a Bishop. At North Bennet St. James Porter was followed by Jonathan D. Bridge, Miner Raymond, W. H. Hatch, and S. H. Higgins, who had served at Bromfield St. and left the denomination before the close of his term at North Bennet St.

But we turn to

The Eleven Angels of the Picture.

The only survivor of the group is the venerable and very reverend MARK TRAFTON, of the New England Conference. Though he has outlived his work day, he is still kindly cherished by his associates that remain and by their successors in the work. His memory will be sure to go down to the other generations. He is a unique man, combining the qualities of the orator and artist. Taste marks whatever he utters by tongue or pen. He loves truth, but truth set forth in beautiful forms. He is a poet, and has given to the public many bits of song worthy to endure. "The Birch Canoe" is a forest idyl worthy to live forever, as containing many admirable pictures of wild nature. He has also published a good many brief poems which deserve to be collected in a volume. The ethical element is strong in his make-up, causing him to feel a deep sense of indignation against public and private wrongs. Against the sins of slavery and intemperance his voice was as a sharp, two-edged sword. He was in his day a very popular lecturer on slavery and the saloon. When the Maine Law was carried in our State he was a leading lecturer and was second to no other in promoting the reform. But his efforts in the lecture field were merely incidental. The pulpit was his throne. There he was king and performed the work of his life. In the churches he served he will not be soon forgotten. As a preacher he was evangelical, fresh and suggestive. The matter of his discourse always received orderly arrangement and was set forth by a musical voice and apt illustrations. The charm of his speech can never be forgotten by those who heard him in his vigor.

Two of these men, BENJAMIN R. HOYT and EPHRAIM WILEY, fell into the New Hampshire Conference when the old New England Conference was divided. They were preachers of the old style — strong with good sense and great capacity for work. They were devoted to the work and identified themselves with the cause.

DANIEL WEBB, in 1840, fell into the Providence (now New England Southern) Conference, where he continued his work till late in life. In the New England Conference he is remembered for service in leading charges and as publisher, for a brief season, of ZION'S HERALD, before the enterprise was taken up by the Wesleyan Association. His selection as agent of the HERALD indicates that he was regarded by his brethren as an excellent business man, and his service as publisher justified the confidence reposed in him.

EPAPHRAS KIBBY was received into the Conference in 1798 and continued among us down to 1804. He was stationed at First Church in 1803, and was in those early days a leading man in the Conference. True, earnest, faithful, he performed a noble service and deserves to be remembered by his successors.

DANIEL FILLMORE was a man of note in his day. Born in Franklin, Conn., Oct. 29, 1787, he joined the Conference in 1811, and died in Providence, R. I., Aug. 13, 1858. He filled the best appointments for thirty years in the New England Conference, and in 1840 fell into the Providence Conference. He was for twenty-two years secretary of the New England Conference, Edward A. Manning alone holding this office for a longer term. As a scribe he was expert, orderly and accurate. He wrote in a free, open hand and read the chirography of other men with ease. He was for several years a trustee of the Wesleyan Academy at Newmarket, N. H.

DAVID KILBURN and AARON D. SARGHANT belonged to the old guard. The former began in 1808 and continued down to 1865. He served some of the best churches and was entrusted with the interest of district work. When well along in years he settled down at Shrewsbury, but he found himself so uncomfortable to be without employment that he again entered the active work and continued to itinerate and preach to his dying day. Though he had no children, he possessed some property which at his death was given to various interests of the Methodist Church. He began in 1822 and died in 1881.

Aaron D. Sargeant presented in our annual gatherings a notable figure. He was a frequent speaker. No cause was adequately considered till he had been heard from. The gravest causes had the advantage of his word and the most trivial matters as well. Perhaps few men ever did so much speaking in public, or produced so little conviction by their eloquence. It was a flux of talk. He was favored with a strong physical development and capable of much continuous labor. In several charges he was quite successful in revival work. Though best adapted to the pastorate, he had two successful runs on districts. In Methodist Alley, in 1835, he was junior preacher under the saintly Timothy Merritt.

MOSELEY DWIGHT, who entered the Conference in 1831 and continued to 1882, was one of the Lord's peculiar people. We never saw a man just like him. Though endowed with moderate abilities, he was held in honor by his brethren, both clerical and lay; sincere, unselfish and devout, he was "an Israelite indeed, in whom was no guile." Devoted to the cause, he never failed to do good work in charges by holding up a high standard of Christian living both in the pulpit and the pastoral work. Holiness was his specialty. Though he made use of many texts, they all centred about the one great theme. The sense of humor in him was wanting. It is doubtful if he ever understood a joke, or made an attempt to smile, except inside. His religion was solemn. You would know he possessed inward joy only when he told you. But, though his godliness was solemn, it was never sour or censorious; and while he delighted to put the doctrine with all its angles, he never got switched away from the church by his specialty.

At Hanover St., as elsewhere, JOHN H. TWOMBLY performed a good work. An efficient worker along general lines, his special mission was to the young, to whom he was able to speak wisely and to give valuable direction. He was an early prophet, who saw the young people's movement from afar and prepared the way for its coming. The Conference may well remember this noble man for the work he performed in line with the great movement of the century. An organizer of practical work in the church, he was at the same time a master in his department.

Last, though not least, of the "angels" of First Church, was EDWARD T. TAYLOR — one of the seven wonders of Boston, the great apostle of sea-faring men, whose words were always electric and whose discourses from the pulpit in the old Bethel at North Square were like streams of chain-lightning, brilliant and irresistible. He was a dramatist, charged with passion and endowed with an Oriental imagination at once gorgeous and bold, with infinite storms bound up in his soul and ready to burst forth in thunder and flame on the congregation. Many attempts have been made to describe this pulpit phenomenon, but no portrayal has been adequate. But he was not simply a curiosity; few ministers have been more useful. He spoke in the dialect of the sea and was an authority among mariners in the most distant waters. The sailor who had never heard of "Father Taylor" was a novice indeed, and the man who failed to be impressed with his peculiar putting of the Gospel was an obdurate. Usually under his preaching old salts were moved and often wept like children; and the word he lodged in the brain remained an unspent force when they had sailed around the world.

Do you know what baking powder is bought by the Government for the families of army officers?

Cleveland's.

Do you know what one all the leading teachers of cookery use and recommend?

Cleveland's.

701a

Epworth League Page.

Edited by Rev. Frederick N. Upham.

AS this League page appears only once a month, it must be evident that the attempt to give news would be a failure, unless we were willing to have much of it far behind time. And that "goes against the grain" in this office. Our League has now become a regular feature in the church's work, and is reported as such by many Conference and district correspondents. Local mention is, therefore, to be expected from week to week in the "Reports from the Churches." We could easily fill this page every month with the election of officers and the somewhat voluminous reports of addresses, which are almost invariably "able and eloquent," and of conventions where the "repast was elaborately provided and delicately served" — but this is hardly profitable. Our work must be of a general character. We gladly welcome all news that is sent, especially from large conventions, that we may chronicle and comment upon important and unique features.

* *

Our New England District Cabinet calls upon all our chapters to set apart Monday, Jan. 3, 1898, as a special day of prayer for God's empowering blessing to "rest upon and abide with" our thousands of young Methodists. It is a good thought, and heaven-inspired, we dare think and affirm. Ah, how greatly our Leagues need "power from on high!" Let us pray for it. We hope all the chairmen of our Spiritual Work departments will take the lead in this, and arrange for some special service. The day is Monday, Jan. 3, 1898.

* *

The central office has issued a list of prayer-meeting topics for 1898, both for the Senior and Junior Leagues. To our thinking they are a very great improvement over any hitherto published, chiefly because they are much more simple, and more easily lead to devotion. We would not disparage intelligence in our prayer-meetings — surely not — but themes adapted to a Bible class are not always in order when a promiscuous company gathers for prayer, praise and testimony. This objection was successfully urged against many of the regular topics for several years. Now we think this question has been happily settled. We congratulate the office on the result, and hope all our chapters will uniformly adopt the topics for 1898 as printed. We present on this page the list for the first half of the year.

* *

If any one thing will cheapen our conventions more than another it is the insipid custom of bringing the knitting to church. This out-of-reason and out-of-sense habit of keeping the fingers moving and the needles flying while the services are in progress shows a pitiable lack in appreciating the fitness of things. If any sister who reads this thinks she must take along her mending or her fancy work when she goes to another convention, this brother advises her to be sure and stay at home.

* *

We have secured Rev. Dr. John Alfred Faulkner, professor of church history in Drew Theological Seminary, to write for us three papers, to be entitled, "Three Studies in John Wesley's Early Life." They are to be as follows: —

1. "The Fire."
2. "The Mother's Training."
3. "Charterhouse."

The first will appear in the January number. We are contemplating similar studies in the youth of Luther, written by one whose name, when given, will lend added interest and weight to the articles.

* *

Dr. Thayer, New England chairman of the Spiritual Work department, writes that he is greatly gratified that some workers in that field have recently written him, giving names of those who are interested in this particular branch of our League activity. He can help you if you will write him. The same can be said of all our general officers. They want to be of use. Let the presidents write to the N. E. District president, and the secretaries to the secretary, and so on. We give their names and addresses. Work these brethren: —

Rev. Willard T. Perrin, President, Hotel Bellevue, Beacon St., Boston, Mass.

Rev. E. O. Thayer, 1st Vice-President, Woodfords, Me.

Rev. G. H. Spencer, 2d Vice-President, Somersworth, N. H.

Rev. W. J. Yates, 3d Vice-President, Rockville, Conn.

Rev. C. O. Judkins, 4th Vice-President, Windsor, Vt.

Rev. Luther Freeman, General Secretary, Newton Centre, Mass.

Rev. O. W. Scott, Superintendent Junior League, Brockton, Mass.

E. M. Wheeler, Treasurer, Box 1404, Providence, R. I.

Two Conventions.

Manchester, N. H. — It was the *State* convention — a rather recent appearance in Epworthdom — held Dec. 8 and 9. Rev. W. I. Haven, of Brookline, Mass., spoke of "Soul Culture," Rev. C. A. Littlefield, of Boston, described the work and workers at the Epworth Settlement, and Dr. D. C. Knowles, of Tilton, urged "Separation from the World." Mr. E. C. E. Dorion, of Manchester, read a paper on "What to Read." The St. James' Chapter were splendid hosts.

Providence, R. I. — Dec. 14, Rev. Luther Freeman, secretary of the First District, addressed a large company of Providence Epworthians in the new Mathewson St. Church. His theme was, "A Trinity of Duties."

Three Useful Booklets.

Rev. Charles Harley Smith, pastor of the Methodist Episcopal Church in Phœnix, R. I., has written and published two booklets. The first is called, "Biblical Giving." It is a clear, concise, and thoroughly Scriptural ar ument for the tithing system — the solemn, systematic and invariable practice of devoting one-tenth to the Lord.

The second is entitled, "The Model Young People's Society." As a sub-title the words, "What to Do," are appended. With this is a short article on "Deeds of the Twilight, or What *Not* to Do." These two companion leaflets, bound together, put clearly and with freshness the positive and negative sides of an important question. In the "Deeds of the Twilight" the often avoided subject of amusements is treated delicately and with rare good sense. There is no rant or cant about it.

The third booklet is a Mercy and Help department leaflet — 2 cents each, $1.40 per 100 — written by Mrs. E. S. Douglass, of Plymouth, Mass. It is a perfect cyclopedia of workable plans within the reach of anybody with ordinary tact and even meagre facilities or little leisure. Those who know the author can detect her extraordinary energy fairly throbbing through every line of this little pamphlet.

We advise all of our League workers who want to know what to do and how to do it, to communicate with the authors just mentioned.

Epworth League Prayer-meeting Topics for 1898.

Working for God.

Jan. 2. — Occupation for the New Year. — Prov. 11: 30; Dan. 12: 3.

Jan. 9. — Soul Winning. — Luke 14: 23; Psa. 119: 3; 2 Tim. 4: 1, 2. (Question-box conducted by the first vice-president suggested.)

Jan. 16. — Letting Christ have His Way. — John 13: 1-9.

Jan. 23. — Working with God. — Phil. 4: 3; 1 Cor. 3: 9.

Jan. 30. — A Wise Vow. — Job 27: 3-6. (Day of prayer for colleges.)

Walking in the Light.

Feb. 6. — Living Close to Christ. — Matt. 17: 4; Luke 10: 38-42.

Feb. 13. — God's Unfailing Promises. — 2 Cor. 1: 20; 2 Peter 1: 4; 1 John 3: 23. (Promise meeting.)

Feb. 20. — Saved to the Uttermost. — Heb. 7: 25; Eph. 3: 17-19. (First clause Epworth League pledge.)

Feb. 27. — Temperate in All Things. — 1 Cor. 9: 25-27 (Temperance meeting.)

Providential Leadings.

March 6. — Directed to Personal Work. — Acts 8: 26-40.

March 13. — The Breadth of God's Love. — Acts 10: 11-20.

March 20. — Strange Ways in which God Leads Us. — Acts 13: 45-49.

March 27. — Missionary Leadings. — Acts 16: 9-14.

The Christian Inheritance.

April 3. — The Preciousness of Salvation. — 1 Peter 1: 18-21.

April 10. — Easter Thanksgiving and the Reasons for It. — 1 Peter 1: 3, 4. (Memorial service for deceased members.)

April 17. — The Keeping Power of God. — 1 Peter 1: 5; Deut. 33: 27; Isa. 40: 29.

April 24. — The Gift of Power. — Acts 1: 8; 2: 1-7; 1 Pet. 1: 12.

Little Ways of Bettering the World.

May 1. — The Grace of Hospitality. — Gen. 18: 1-3; Heb. 13: 2; 1 Peter 4: 9.

May 8. — Taking Things Patiently. — 1 Peter 2: 20; Luke 21: 19; Rom. 5: 3.

May 15. — Look Up and Lift Up. — Psa. 121; Acts 3: 1-8 (Epworth League anniversary; special program.)

May 22. — Honoring Father and Mother. — Exod. 20: 12; Eph. 6: 1-4.

May 29. — Our Brother's Burden and Our Own. — Gal. 6: 1-5. (Temperance hour.)

Lessons from Life.

June 5. — The Trial and Triumph of Prayer. — 1 Kings 18: 42-45.

June 12. — Life Marring and Molding. — Jer. 18: 1-6.

June 19. — My Missionary Duty: Go or Send. — Rom. 10: 14-17.

June 26. — Vacation Temptations. — Ruth 1: 2; Acts 20: 3.

For the Juniors.

Some New Year's Thoughts About Our Possessions.

Jan. 2. — Our Time and How to Use It. — Eph. 5: 16; Psa. 90: 12.

Jan. 9. — Our Money and Why Given to Us. — 1 Tim. 6: 17-19; 2 Cor. 9: 7.

Jan. 16. — Our Tongues and the Trouble They may Cause. — James 3: 5-18; 1 Peter 3: 9, 10; Prov. 15: 1.

Jan. 23. — Our Influence and What it Will Do. — Matt. 5: 13-16.

Jan. 30. — Our Opportunities, and How They should be Improved. — Gal. 6: 10; John 4: 7-15.

Listening to Jesus.

Feb. 6. — On the Mountain. — Matt. 5: 1: 12.

Feb. 13. — In the Boat. — Matt. 13: 1-12.

Feb. 20. — In the Temple. — Matt. 23: 1-14.

Feb. 27. — At the Last Supper. — John 14: 1-14.

How Our Junior Pledge Helps Us.

March 6. — By Prayer. — Matt. 6: 9-13; 26: 41; Luke 18: 1.

March 13. — By Bible Reading. — 2 Tim. 3: 15-17; John 5: 39; Psa. 119: 11, 105.

March 20. By Church Services. Luke 4: 16; Mal. 3: 16, 17; Heb. 10: 25.

March 27. — To Temperance. — Prov. 20: 1; 23: 29, 30; Eph. 5: 18.

Some Little Things That are Great.

April 3 — A Cup of Cold Water. — Matt. 10: 42.

April 10 — The Widow's Mite. — Luke 21: 1-4.

April 17. — Little Foxes that Spoil the Vines. — Song 2: 15.

April 24. — A Little Child. — Isa. 11: 6.

Every-day Lessons.

May 1. — Our Worries, and What to Do With Them. — John 14: 1-27; 1 Peter 5: 7; Psa. 55: 22.

May 8. — Our Temptations and How to Meet Them. — 1 John 4: 4; 1 Cor. 10: 13.

May 15. — Our Resolutions, What Are They? — Eccl. 9: 1; Psa. 119: 13, 14. (Epworth League Anniversary Day.)

May 22. — Our Blessings, from Whom Received? — Psa. 68: 19; Psa. 103: 2-5; Rom. 8: 32.

May 29. — Our Sins, and How to be Forgiven. — 1 John 1: 9; Psa. 32: 5; Prov. 28: 13.

Working with Jesus.

June 5. — The Disciples Sent Forth. — Luke 9: 1, 2.

June 12. Feeding the Multitude. — Luke 9: 16.

June 19 — Fishing with Jesus. — Luke 5: 4-11.

June 26 — Go Ye into All the World. — Matt. 28: 18, 20.

A Sermon to Secretaries.

Secretary Luther Freeman.

"The Man with the Inkhorn."

(Ezekiel 9: 11.)

THE Lord has endured the sin of the city until further forbearance is impossible A committee of vengeance is raised. Of this committee the most significant personage is unquestionably the secretary — the man with the inkhorn. Study his responsible position. What a delicate task is before him! He is to go through the city and place a distinguishing mark upon each inhabitant who is distressed at the prevalent wickedness. He knows that behind him is the full committee with destroying weapons, and that those whom he omits to mark will be destroyed without mercy.

For performing such a duty, involving so many, how large must be his equipment! He must *know* each individual. To spare the unworthy is to disobey orders; to let a worthy one suffer is to be a murderer. He must know them.

Again: His work must be done *sympathetically*. To pass a man means death. That fact must stir his heart every step of the way. There are no "masses," no "classes" — all are individuals. The blood on the doorposts (Exod. 12: 13) saved families. We are now dealing with individuals. Carelessness from lack of sympathy would be horrible. He must be very tender.

But he must exercise the utmost fidelity. It will not do to place that mark everywhere. The norm of judgment is given. Personal pique or prejudice is to play no part. Fidelity! It will be a great test. He puts the mark of salvation on one personally uncongenial, and now with tears he passes a dear friend who will not be aroused against the surrounding iniquity. It would be so much easier to mark all. We honor such fidelity.

The secretary may be the most effective officer in every chapter. To meet the responsibilities of this position it is imperative that you know every member of your League. Name, face, character, of each one must be known in order to pass necessary judgments. No other officer has so favorable an opportunity to know every one. Your records should mean to you a life story of each individual named there. It is your duty to know who are loyal to the prayer-meeting, who are taking the reading course, who subscribe for the *Epworth Herald*, who are sick, or wayward, or indifferent, or out of work, or needing social attention; and then you are to bring this important information to the attention of the proper officers. How utterly inefficient is the secretary who conceives his duty done when the records of business sessions are completed — a mere formal task. But how large is the task of carrying each member individually in mind, watching every delinquency, saving tempted ones, shielding the weak, opening the door of activity to the able and willing. The secretary must have no friends or enemies in his work. He must rise to see each member as one for whom Christ died, and consider no sacrifice that will save him. The careful following up of the wayward is a neglected duty. The secretary can see that this is done. He can detect the absentees and make such inquiries as shall determine the cause and win any disaffected one back. The highest type of piety, boldest ingenuity, bravest persistence, and Christlike love can find a field for action in the secretary's office of the smallest Epworth League chapter.

An Advance Step.

REV. C. O. JUDKINS, chairman of the Social department in First District, sends an elaborate statement of the methods he is using in his own church to draw within good influences the unchurched men and boys of his town. We have not space enough to give the entire paper, so present the plan in outline.

Mr. Judkins finds three conditions existing

1898

Twelve Million Dollars

Offered to the People of the United States by

America's Greatest Medicine

Only a Great Enterprise Could Make This Enormous Offer and Fulfil It to the Letter.

We have distributed through the druggists to the people of the country 5,600,000 copies of Hood's Sarsaparilla Coupon Calendar, the handsomest and *most valuable* ever given away. By the Coupons on this Calendar we offer many useful articles, aggregating $11,635,000 below fair market prices.

For Instance,

The January Coupon and 25 cents secures Hood's Practical Cook's Book, a new manual of Cookery, 350 pages, bound in cloth, worth fully $1. The difference between 25 cents and $1 represents the cash value of the January Coupon. This same calculation applies to every other Coupon. The flower seeds offered for the March Coupon and 10 cents are full, regular packages, the list prices on which in the stores would be 50 cents.

Thus it is clearly demonstrated that every copy of Hood's Sarsaparilla Coupon Calendar for 1898 is worth even more than $2 in money. We do not hesitate to urge you to avail yourself of the value of every Coupon. You will find every article exactly as represented.

Only a mammoth business house can make such enormous offers as are given on the Coupons of this Calendar and fulfil them. We are able to make this great offer because Hood's Sarsaparilla Laboratory is the largest in the world, and we have facilities for printing newspapers, pamphlets, books, etc., and for making calendars, puzzles, games and other novelties, unequaled by any other single house in the world.

It is also a fact that as a medicine to purify, vitalize and enrich the blood Hood's Sarsaparilla is unequalled in merit, unapproached in testimonials of cures and unsurpassed in sales. For evidence of what it has done for others, read the testimonials we are continually publishing.

Hood's Sarsaparilla

Special offer to the readers of this paper. The price of Hood's Practical Cook's Book is $1. But if you mention this paper or send us a trade-mark from any of our preparations, we will mail one copy of the Book for 25 cents. C. I. Hood & Co., Lowell, Mass.

SKINS ON FIRE

With torturing, disfiguring, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, and a full dose of Cuticura Resolvent, greatest of blood purifiers and humor cures.

Cuticura

Sold throughout the world. Potter D. and C. Corp., Sole Props., Boston. "How to Cure Torturing Humors," free.

BABY'S SKIN Scalp and Hair purified and Beautified by Cuticura Soap.

which arrest his attention and challenge his thought:—

1. The representative business and professional men of the town have no vital sympathy with the church or its work. They belong to numberless other organizations, but are not in touch with the church. He thinks the reason lies perhaps in the fact that the church is not rightly doing its work.

2. In Mr. Judkins' own words: "The working men of the place, some with poor, unattractive homes, some with unheated rooms, nearly all with no source of entertainment or desire to study or read systematically, find the street corners and the sidewalks the most congenial places for spending their evenings. The school of the curb and corner is the school of lazy bantering and filthy habit both of thought and language; and yet where can you expect to find men who have no better place of entertainment? These men care little or nothing for the church, for they are seldom convinced that the church cares anything for them, and as a class they are very sensitive and jealous."

3. "Every last individual of this class yearns to be an abler and a better man, and will make the attempt if encouraged."

After looking upon these conditions, our friend makes the following attempt. He organizes

THE WORKINGMEN'S LITERARY AND DEBATING CLUB.

Its meetings are held weekly in the church vestries. "Any man or boy, without reference to color or condition, who wishes to better himself, may become a member of the club." There were 55 present the first evening, ranging "all the way from the most prominent lawyer in town to the man who runs the peanut stand." Every denomination, including Roman Catholic, was represented.

Mr. Judkins has enlisted the professional and business men of the town to help him, as is shown by the prospectus for two months. The program for November and December included the following: "Law in Common Business," Hon. J. C. Enright; "The Care of the Human Body," Dr. F. C. Gay; "Criminal Law and Courts," H. H. Blanchard, Esq.; "Accident Treatment," Dr. Frank Harlow. These lectures were interspersed with debates, news *résumés* and the like.

Let Mr. Judkins give his own view of the results: "The most ignorant became the most curious, and when I looked the Sunday night audience in the face I found present nearly all the members of the club, many of whom had not seen the inside of a church for years. I was very careful to advertise a topic for Sunday evening closely akin to the work of the club, and the result was pleasing. Two of the most discouraging men in the company told a friend at the close of the service that they were 'very deeply interested in the meetings the church is conducting;' Not that the meetings are now, but *that their interest is new*. Here is a social scheme by which, I am persuaded, the Social department of the Epworth League, together with the pastor, can wonderfully assist in building character and peopling the kingdom of God."

The first distinctively Baptist organization in this country for deaconess work ordained its first two deaconesses on Sunday, Nov. 7. This is the "Christian Union for Deaconess Work," with its home in Amity Building, adjoining Amity Church, 312 West Fifty-fourth Street, New York.

The Dipper or the Dropper?

There are cough medicines that are taken as freely as a drink of water from a dipper. They are cheap medicines. Quantity does not make up for quality. It's the quality that cures. There's one medicine that's dropped, not dipped—Ayer's Cherry Pectoral. There's more power in drops of this remedy than in dippersful of cheap cough syrups and elixirs. It cures Bronchitis, Asthma, Croup, Whooping Cough, and all Colds, Coughs, and affections of the Throat and Lungs.

Ayer's Cherry Pectoral

is now HALF PRICE for the half-size bottles—50 cents.

Rededication of Faulkner Methodist Episcopal Church.

A RAPIDLY growing community, having no local house of public worship; Christian hearts desiring to have the Gospel story told; a devoted minister ready for the Lord's work—these are the fountains whence began the church at Faulkner, in Malden. A light in this perspective is a man of declining years who long had looked, with delighted eye, over broad acres all his own, and saw them become peopled with those from whose ranks should come the hearers of the Gospel. This man gave of his land a lot, and then he built thereon a handsome church edifice. These gifts were bestowed upon the small society which had been formed for religious worship. The devoted minister was Rev. E. S. Potter; the donors were Deacon John

Rev. R. P. Walker.

B. Faulkner and his wife Adaline. All three are now dead.

Through many vicissitudes there grew from this beginning, in 1883, a union church, and ten years later an accepted Methodist Episcopal Church. July 29, 1897, the church building was removed and enlarged, the new location being on the corner of Faulkner Street and Eastern Avenue. Dedication services were held Dec. 9, 10, and 12. Rev. C. A. Crane, D. D., preached the dedicatory sermon on Sunday afternoon, and Rev. M. D. Buell, D. D., preached in the evening service.

The cost of the completed work approaches $9,000. Of this amount a loan provides for $6,000, and the remainder is secured by pledges.

The reconstructed church building is a framed structure two stories in height and the architecture is a free treatment of Renaissance, with shingled walls and roof. The principal entrance is through twin doorways at the corner, entering at the street level, and leading into a roomy vestibule, with steps to the basement and double

Methodist Episcopal Church, Faulkner, Mass.

stairways conducting to the auditorium above. At the opposite corner of the building another entrance opens at grade and likewise provides access to both basement and audience-room; while an additional entrance leads to the pastor's room and the Sunday-school rooms. The latter and the church parlors are all within the basement, which finishes eleven feet in height, the lecture room having a seating accommodation for two hundred. At the right and left of the platform are rooms for the treasurer and the library, while opening from the lecture-room by flexifold doors are a kindergarten room and a dining-room. A kitchen, pantry, and other conveniences provide for church sociables. The whole interior finish of the basement is in North Carolina pine, finished natural. The heating and ventilating are by steam. Fresh air is admitted into the building from the outside to a shaft where it is heated in its passage over indirect radiators, and delivered into the auditorium at a height of ten feet above the floor. After making a circuit of the building it is withdrawn through the foul-air ducts, warmed by steam circulation and connected with the roof ventilator. In addition to this, direct radiation, consisting of wall circulation, is provided for use in extremely cold weather.

The seating capacity of the auditorium is four hundred. It finishes twenty feet in height. The organ and the pastor's room occupy equal spaces at the sides of the chancel. The chancel rail, communion table, and pulpit were made from special designs of the architect, Mr. G. D. Reid, of Malden, and embody the thought of the pastor, Rev. R. P. Walker, regarding appropriate church construction and furnishing. They are finished in white and gold. The rail is set between square cherry terminal posts, with the emblem of the cross worked therein. It consists of an arcade of ten bays, with segment-headed arches supported on fluted pilasters, and finished with a capping of natural cherry. The altar table is supported on fluted pilasters forming three bays, the central section having also the emblem of the cross, with a dentilled molded cornice and a low reredos. The pulpit is of the same general design.

The pulpit is the gift of Mr. John McLellan, the builder of the church. The communion table is the gift of the beloved pastor and his wife—a memorial to their only child, removed by death early in its life. The general wood finish is pure white. The walls and ceiling are neatly finished in water-colors in light tones, decorated with lines and stencil patterns in stronger tints.

The Conferences.

New England Conference.

Preachers' Meeting.— An audience not large, but delighted, listened to Dr. W. H. Thomas, of Lynn, as he preached a Christmas sermon from Matt. 1: 21: "Thou shalt call His name Jesus, for He shall save His people from their sins"—or, as the Revised Version has it: "Thou shalt call His name Jesus, for it is He that shall save His people from their sins." In chaste, beautiful and simple diction the preacher gave a most impressive and thoroughly evangelical statement of the terrible nature of sin, and set forth Jesus as the Saviour from sin.

Next Monday Dr. W. N. Brodbeck will speak on "Revivals;" and it is the intention to have some aspect of this theme treated each Monday in January. On Monday, Jan. 24, the session will be held at City Point Church.

South District.

Boston, Ferdinand St. (Swedish). — The pastor, Rev. Henry Hanson, on Dec. 19, received 7 members. A number of conversions have recently occurred—indeed, such are of frequent occurrence. The congregations are increasing, and the year has been a good one. On Dec. 19 anniversary exercises were held in celebration of the dedication of the house of worship one year ago. Last Saturday evening friends from the church and congregation gave the pastor and his wife a "surprise;" many were present, refreshments were served, a sum of money was presented, and a very pleasant evening was enjoyed. On Christmas day morning services were held at 6 A. M.; and a children's festival was held in the evening. This church will unite with the Swedish Baptists and Congregationalists in services during the Week of Prayer.

Hollis'on.— The pastor, Rev. C. W. Wilder, reports that repairs and improvements to the amount of some $250 have been made upon the property. The walls were spreading, and this has been remedied. A new carpet has been laid on the aisles, platform, altar, etc. Minor repairs have been made on the building, and some on the parsonage. The church will unite with the Baptist and Congregational churches in holding union meetings during January. The first week each church will hold meetings in its own house, and then the three congregations will unite for a week in each church.

City Point, South Boston.— The dedicatory services have been postponed, and will take place in the week Jan. 23-30.

North District.

Grace Church, Cambridge. — This church is having a year of prosperity. The collection for superannuated preachers after the sermon by the pastor, Rev. G. A. Phinney, and an excellent address by John F Danskin, Esq., was double that of last year. Churches will find it a good method to have the quarterly conference appoint a capable member to present with the pastor the needs of the Society. Grace Church is just forming a chorus of forty voices to be led by Mr. H. J. Potter. The pastor's Bible class had last Sunday 43 young men present. There is a good revival interest in the church.

Winchester.— The new parsonage just being completed was occupied by the pastor's family, Dec. 21. A formal consecration and opening will occur on New Year's day. Rev. C. E. Spaulding, pastor.

East District.

East Boston, Swedish. — Very interesting Christmas exercises were held. On Christmas Day services were held at 6 A. M. The pastor, Rev. C. Paulson, presented stereopticon pictures illustrating the events commemorated by the Christmas celebration. On Sunday night the chapel was crowded at an entertainment expressly for the children. Mrs. Clarke's sewing class had a Christmas gathering on Monday evening. H.

Methodist S. S. Workers' Union. — The regular meeting was held on Monday evening, Dec. 13, in the Sunday-school room of the Bromfield St. Church. A reception was first held, then the members sat down to dinner. Afterward there was a musical entertainment and speaking by three presiding elders. Rev. J. H. Mansfield, D. D., presiding elder of South District, spoke on "The Sunday-school, the Most Important Field for Christian Work." Rev. E. R. Thorndike, D. D., presiding elder of East District, spoke on "Training Young Methodists to be Sunday-school Teachers." Dr.

[Continued on page 13.]

AT LAST!

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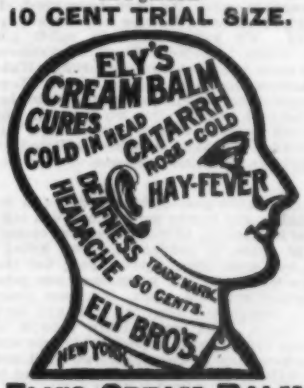

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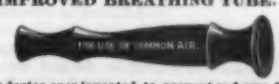

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The Family.

ON NEW YEAR'S EVE.

The Late Mabelle P. Clapp.

Ere yet the voice of the New Year
Rings clear o'er the snowfields white,
An angel hovers above me,
Poised as for upward flight.
And hark! through the starry silence
His song floats down to me:
"I am come to take back to the Father
What the Old Year hath given to thee."

My heart grows heavy, though softly
As snowflakes the calm words fall,
I have so little to offer
In response to the loving call;
No gems from the mind's deep caverns,
No mighty bowlder rolled
From the path of truth, no message
On the future to be enscrolled.

Only a tiny pebble
Brushed from a dear one's road,
A whispered word of comfort,
A sharing of the load;
A rebellious longing conquered,
A look with the love-fires warm,
A flower of hope that blossomed
In the heart of a raging storm.

These are all that I have to offer
To the mighty Lord of Love,
And, with sorrowful eyes, I show them
To His angel hovering above.
But lo! as I gaze on the angel,
In those eyes that are bent on mine
I see neither scorn nor pity,
But an infinite gladness shine.

And the song grows strangely tender:
"O foolish child and blind!
Think'st thou that the all-wise Father
Cares more for the gems of the mind,
For the mighty bowlder, the message
That the future is to enscroll,
Than He does for the word of comfort
To a struggling, weary soul?

"Nay! rather — though these are most precious —
'Tis the offerings such as thine
That awaken the wondrous lovelight
In the depths of the eyes divine.
The sharing of daily burdens,
With their wearisome fret and smart,
The blessed every-day service
Of a faithful, loving heart."

West Roxbury, Mass.

Thoughts for the Thoughtful.

The Waning Year.

"The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains;
And now with purpose full and clear
I turn to meet another year."

* * *

The past is a record: you cannot help, alter, that. . . . The future is an opportunity; and . . . . I think we may hope, in the days of the years to be, to write out some of the sad things of the days of the years that have been by the better thing we grow to. — *J. F. W. Ware.*

* * *

The dying year has brought discipline. This is what we live for. The Divine Architect is polishing us for a place in the heavenly temple. We have been tried, afflicted, bereaved. Fortune has not always smiled. We have sighed in spirit and been often troubled. These experiences have been intended for our profit. Have the storms rooted us in the faith? Have the chastisements quickened our love to God and for each other? Can we say with one who had a correct view of these things, "It is good for me that I have been afflicted?" — *Michigan Christian Advocate.*

* * *

Of course the past is irreparable and irrevocable, and it may seem idle to vex ourselves in thinking about doors now closed, that no tears, no prayers, no loud knockings, can ever open again. Yes; yet the future remains. The years that are gone we cannot get back again, but new years are yet before us. They too will have their open doors. Shall we not learn wisdom as we look back upon the irrevocable past and make sure that in the future we shall not permit God's doors of opportunity to shut in our faces? — *J. R. Miller, D. D.*

* * *

I am fading from you,
But one draweth near,
Called the Angel-guardian
Of the coming Year.

I brought good desires, —
Though as yet but seeds,
Let the New Year make them
Blossom into deeds.

— *Adelaide A. Proctor.*

* * *

The year which came to us twelve months ago, all fresh and young, is old and weary. A new year will come to crowd him from his place. On such a day it is not mere habit, it is a natural and healthy instinct, which makes us stand between the new year and the old, between the living and the dead, and listen to them as they speak to one another. The Old Year says to the New Year, "Take this man and show him greater things than I have been able to show him. You must be for him a fuller, richer day of the Lord than I could be." The New Year says to the Old, "I will take him and do for him the best that I can do. But all that I can do for him will be possible only in virtue of the preparation which you have made, only because of what you have done for him already." — *Phillips Brooks.*

* * *

The year, which has been so swift in its flight, so fraught with strange meanings and experiences so diverse, draws near its end. To some of us it has been marked with a white stone, so joyous and blithe have been its days, so rich has been the store of associations, the wealth of knowledge, the pleasure of friendship it has given us. Others have had great trials during these last twelve months. Grief and pain have entered their hearts to make therein a dwelling place. Death has stalked over their threshold. Loss and desolation reign where was formerly the sound of melody and the voice of thanksgiving. It has been in some households a year of great suffering. Whatever the year brought us, God sent us just that. Let us take from His hand sorrow or joy as He appoints, sure that all will be well if only we trust Him and obey His Word. We may well leave this year, with the years that went before it, in God's hands. — *Christian Intelligencer.*

* * *

The rabbis have a legend that on that Passover night, when the Israelites were awaiting a signal for their departure, there was in one of the Jewish homes a sick girl, who asked her father repeatedly if the blood had been sprinkled on the lintel of the door. Not satisfied with his repeated assurances that the servant had properly attended to it, she begged him for her sake to go and see. He went outside the door and looked and no blood was there. He made haste to bring the basin with the hyssop branch and had just sprinkled the lintel when a shadow fell over him; he looked upward, and lo! the destroying angel was passing by. It would be a great mistake if any of us were to close this year and enter upon the future without having attended to the one thing needful. Let us bend our knees and make one trustful prayer that for Jesus' sake our sins may be blotted out.

Then on into the future with mighty faith in God. No sooner had the fugitives passed through the gates of Egypt, than yonder in the night before them rose the pillar of fire, and all through their journeying it led the way — a pillar of cloud by day and of fire by night. If God thus go before us into the future, all is well. — D. J. Burrell, D. D., in "The Spirit of the Age."

* * *

Almighty God, we come to Thee at the close of the year and bless Thee for all Thy tender mercies, Thy loving kindness, Thy patience, and all the care of Thy fatherly providence! We have nothing that we have not received from Thee. The marks of Thy fingers are upon every gift that we enjoy, upon all the year's history, its deliverances, its triumphs, its sanctified afflictions. Bless Thy servants to whom the year has been a time of affliction and loss and grievous discipline. Remember those who have this year dug their first grave, who have for the first time seen death face to face. Regard those to whom heaven has become enriched by happy deaths, by triumphant farewells to earth, and to whom the heavens will now be a perpetual attraction because of the loved ones who are there. Bless those to whom the year will be a perpetual memory of difficulty and struggle, continuous endeavor to be honorable and occasional failure in the high pursuit. And grant, O most merciful Father, that during the coming days our lives may be more closely linked with Thine, for the sake of our Lord Jesus Christ! Amen! — *Congregationalist.*

WHAT LIES BEHIND US.

Mrs. M. A. Holt.

WE have now come to one of the seasons when we pause in our life-journey and look backward. Generally we are looking forward with strained, tired eyes, because we are the most interested with the bright, glad days before us. We say, "Let the past alone, for we cannot live it over again, and it might as well go from our vision forever." In a certain sense it may be right to take this view of the past; in another, it is not. We live to learn, and we gather our best lessons from experience. We must watch this teacher with open eyes, and try to profit by the lessons that we receive as we journey along. We must retain the gold of past experience and let the dross, ashes and dust fall to the ground. We must hold the rainbow of the past upon the sky of memory, but let the storm pass on to eternal silence. We may carry with us the enduring verdure, but cast away the scentless flowers that perished in our hands. Yes, it is well to look over the year very carefully, with all its victories and defeats, for by thus doing we may be better able to meet the duties of the coming year.

And it is sometimes well to weep for awhile over the failures and sins of the past. Tears have a great power to purify, uplift and exalt the true mourner, but when they have performed their work, then the old smile should come back to our faces. When the "night of weeping" is past, let us rejoice again as the morning sunbeams flush God's happy world.

So, as we look over the year just ended, let us take the gold and sunlight of the past experiences into our keeping, and be ready to go forward as the New Year's bells ring gaily out. We will then walk with a firmer tread upon the verge of the new year and be braver and stronger as its days come to us with their precious work. We shall then grasp more surely the hands of God's bright angels that walk with us along the year's rough ways, and bow more frequently at the shrine of Infinite Love. We shall then do better work for God and erect a higher standard of right. Let us be true to our honest convictions as we look to "what lies behind us."

New Berlin, N. Y.

THE PAST YEAR.

The year is past and over.
What has it done for thee?
Hast thou grown in love and each Christian grace?
Hast thou grown more meet for the heavenly place?
What may the record be?

The year is past and over.
Gone are its golden days
In the which to serve the dear Lord of love,
And to lay up treasure for realms above,
Winning the Master's praise.

The year is past and over.
Say, hast thou spent it well?
Hast thou lived each hour with a purpose true,
Hast thou done each task thou wast called to do?
What does the record tell?

The year is past and over,
Save but a breath for prayer:
For the tasks undone, for the evil wrought,
O Thou God of grace, is forgiveness sought —
Farewell, farewell, Old Year!

— Robert M. Offord, in *N. Y. Observer.*

CHRISTMAS IN PARIS.

Pauline Cushing.

CHRISTMAS festivities are always interesting, and there is no exception to the rule when they occur in Paris. A week or ten days before the 25th, there appear on the boulevards little booths and huts, gay with vivid linings or awnings, cardinal, green and blue. Country people for a year have spent their spare time making wooden toys to sell in the city, and having purchased a license for the few weeks, they make their abode in the midst of trade. This soon proves so lively that people are crowded out into the street and the drivers nearly run them down. Yet more of danger than this is required to intimidate American girls eager to see a new phase of Christmas shopping.

On our way we pass through the regular flower market, especially refreshing now, so filled with palms and greens. Mistletoe and holly shine in bunches tight and flat, their orderly array sacrificing much of the wild brightness that glints in foliage swinging from mossy poles upon the shoulders of a roughly clad man, or that which flashes from berries jolting in high-piled carts pushed by ruddy women.

A bazaar is near where each article costs only a cent. Experienced purchasers have their net marketing bags and are rapidly filling them. Trade is so brisk change cannot be made, but a wooden shovel is pushed forward to receive the big pennies, and wrapping paper is given when requested.

It is hard for us to reach the sidewalk. In our way stands a large policeman absorbed in a tiny doll suspended in air, with wings which open and close. "Madame, a pretty little present for a child! See, madame, a pretty little present for a child!" is shouted on all sides, till we feel like an old broker who, after visiting Congress, said he wanted to get back on 'change, where 'twas quiet.

There are many booths with home-made candies. The first one merely suggests sweetness; the second emphasizes it and causes momentary questioning as to quality; but after the stand is passed we are glad we did not buy, when lo! a third confronts us, and we yield immediately.

Shrieking whistles blow paper flowers into bloom. A lusty squawk puffs a rooster out of a big eggshell. Two boys and a man cry the merits of chromos whose colors alone are loud enough to attract attention. As we stumble by a box of shoes we are urged to buy a pair, "fleece-lined, only seven francs." Were the price one dollar thirty-nine instead of one dollar forty, it might warrant consideration. The merchant insists on following us, gesticulating with a slipper in each hand. Ye memories of childhood! Let us hurry on!

Could one imagine a purchase from this collection of old iron and brass? The works of clocks, bunches of keys, rusty locks and twisted wire form a confused heap. But an occasional countryman remembers a door in need of a hinge or lock, and even this dealer has patrons.

The variety of the sales is enough to make one dizzy. At last we have seen enough and start to cross the avenue, when a man thrusts his face before us, his lips puckered around a startling whistle. Of course he cannot speak, but his hand points urgently to a stand of hot bread.

The most interesting feature of Christmas week is

The Midnight Mass,

a service on Christmas Eve, which if heard cannot be forgotten. No one thinks of sleep this night. The streets are black with people. By 10 o'clock the churches begin to fill, and at 11 there remain but few chairs unoccupied. For another hour the crowds still are hurrying throughout the city, until by 12 o'clock there is scarcely standing room where mass is to be celebrated.

We are waiting within the Trinité, awed by the great, white arches of stone which in the partial light seem to reach far up to heaven. When nearly midnight, the hundreds of tapers are slowly illuminated, the eyes of the multitude following the tiny points of light that flicker, then burn into brightness. One after one the painted altars at the sides fold up and lay away their gloom, and their saints come out to join the waiting company. At the door, a few more worshipers crowd in and reverently cross themselves.

Faintly from the high, dark tower the hour begins to strike. A deep chord upon the organ — priests, choir boys and great congregation rise, for the day of the Prince of Peace has dawned. Out of the beating silence there comes music that we can almost think is sung by the angels of God. It throbs with the divine message as the two choirs sing antiphonally and in unison.

Hushed are all voices now, but one. This one thrills on — the voice, as it were, of humanity giving back to heaven a testimony to that peace which the Christ-Child offered more than a thousand years ago. Triumphantly the voice rings out in the music of the Portuguese Hymn, while our hearts respond: —

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?"

The singing ceases. Far above the congregation bowed in prayer the organ is whispering the same melody with intricate harmonies. Then, higher and sweeter, the voice repeats it, and we feel the words, —

"Fear not, I am with thee; O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, omnipotent hand."

Again the organ answers, until the united choirs break into the praise of Him who will "never, no never, no never forsake."

In the distant altar the tapers have burned down half their length. The priests are veiled with rising incense. M. Guilmant, the master organist, begins to improvise upon the theme from the "Messiah," "And He shall feed His flock like a shepherd." For an hour, with wondrous inspiration, this promise comes from the organ, until the Great Shepherd Himself draws near, and by His arm are we gathered and carried in His bosom. The power, the presence, of God has flooded the vast place of worship, and the Christ come anew with glad tidings to earth.

We go out into the holy morning too filled with emotion to speak. Soft, white flakes are stilling down, and the world sleeps beneath the pure covering as though hushed by an angel's wing.

O great Christmas King! May the time soon come when all mankind, with sins washed whiter than snow, shall worship the Child that is born, and with the heart's adoration proclaim Him Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!

Paris, France.

Farewell, Old Year!
I know not what the new may bring to me,
But whether ill or good, so let it be —
A smile or tear.

Farewell, Old Year!
You came to me 'mid shadows dark as night,
And now you leave me with no ray of light
My way to cheer.

I know full well
That all God's purposes are wise and good,
And would not seek to change them if I could.
Old Year, farewell!

— William G. Haberbarth, in *Christian Work.*

THE ROLLING YEARS.

Jennie E. Wilson-Howell.

Year after year rolls by,
Bearing its burdens and tears,
But leaving the love and the joy
To gladden the on-coming years.

Year after year comes on,
Bringing — ah! who shall opine?,
Much shadow, but also the sun,
And ever "the oil and the wine:"
For the healing of the smart
Of the weary, troubled heart,
And the heighth'ning of the joy,
That it be without alloy.

Give, O Father, what is best,
Help us in Thy love to rest!
Lead us safely day by day,
In the holy "King's highway."

Lawrence, Mass.

A DAUGHTER OF THE KING.

Belle V. Chisholm.

MADELINE HURST'S New Year's gift was the prize of one hundred dollars from the Danville Art School. She had completed the literary course in the same school the June previous, and on account of her standing in her class had won a scholarship in the art department, and now at the close of the six months' term had, to her great delight, won the first award of one hundred dollars for special excellence in her studies along this line. For years she had been looking forward to a trip to California, where she might have the privilege of studying nature in all the gorgeous beauty of the Pacific coast. Now that excursion rates had minimized the expense of traveling, she determined to use this prize money in gratifying her ambition to see all that was to be seen among the picture-inspiring scenes of that fair, sunshiny State.

Madeline had been a close student during her entire college course, and all her friends rejoiced over the good fortune that would give her a much-needed outing. No matter how much comfort the wise expenditure of that hundred dollars might have purchased for the family, no one thought of its being used in any way except for Madeline's own benefit. What did it matter if the weary mother had toiled and pinched and economized in order to give this elder daughter the advantages of an education that she did not possess herself? What did it matter if she must go on doing double service and wearing faded apparel, provided this cultured daughter could seek the rest and recreation she had so richly earned? Madeline had never been considered a selfish girl, but she had become so accustomed to accepting the sacrifice of others as a matter of course, that she did not realize how very thoughtless her decision was; and perhaps she would never have found out, had she not accidentally overheard a conversation that took place between her brother Ben and Stephen Laurence only two days before she was to start on her pleasure trip.

Ben was two years her senior, and at one time had been considered a model boy, but lately he had fallen in with questionable company, and, as he expressed it himself, was "going to the dogs." Stephen Laurence was a young man of good principle, and at this time was arguing against Ben's associating with a certain class of youth with whom he had lately been mingling.

"One must have a little recreation," Ben grumbled, "and as I am shut out from your kind, I must not be too choice about choosing my companions. The evenings are desperately long without a congenial chap within speaking distance."

"I should think the evenings would be anything but a drag in your home, especially now that your sister is at home to help enliven the family circle," Stephen insisted.

"You refer to Madeline, I presume; but when you come to know her as well as I do, you will find out that she is not much of an entertainer — at least, where her own folks are concerned," Ben returned, bitterly.

"I have always found her remarkably pleasant and companionable," urged Stephen.

"But you see you are not her brother, and that makes all the difference in the world," Ben answered, sneeringly.

"I do not see how that is to change things in the least," Stephen remarked.

"Oh, it is just this way with Madeline, Stephen. She is all smiles and sunshine when other girls' brothers are around, but when it comes to her own — anything is good enough for him. Our Madeline is a King's Daughter, you must know — a genuine princess — and you ought to see the royal airs she can put on. She belongs to the 'Lend-a-Hand Ten,' and it is wonderful to see the number of hands she has to lend to folks who have no claim upon her. She won the highest art prize, you know, and now she is off in a day or two to spend it, having a good, jolly time with congenial souls among the orange groves of California. She does not seem to notice how old and thin mother has grown, toiling and saving to educate her; neither does she appear to realize that the dear woman wears very shabby garments, considering she is the mother of a princess, an out-and-out queen! I'm a good-for-nothing, I know; and I am aware, also, that I am no credit to the family; but I actually expected something very different from Madeline. I am afraid the King she serves is rather a hard task-master; that is, if she is a fair sample of His loyal subjects."

"But she is not," Madeline gasped, moving away from the open window where she had been an unwilling listener to a conversation not intended for her ears. "I am selfish and unsisterly, and I have wofully neglected my parents, who have denied themselves so many comforts that I might be prepared for the position I longed to fill. Is it any wonder that Ben has grown skeptical concerning the religion of such an unfaithful Daughter of the King? If he only knew it, his own evil course has had something to do with the gray hairs in mother's head, but he does not profess to serve my King, and I have not lived so as to reflect Jesus in my daily life. It will be hard to give up all my cherished plans, but it must be done, no matter at what cost," she said as, locking herself in her own room, she began the battle of her life. It was hours before she came out again, a victory won, her enemy — selfishness — completely vanquished.

Before she ventured downstairs her trunk was unpacked and a letter written to a member of the excursion-crowd, withdrawing her promise to make one of the party.

Ben was surprised the next day to find the "princess" in the kitchen, deep in the mysteries of bread-making instead of waving a farewell from the car-window as she hurried away on a round of pleasure. The other members of the family were surprised, too, but as day after day went by and Madeline kept her place in the kitchen while the tired mother rested, they concluded that they had all misjudged her, that they never knew before what a treasure they possessed in one every way worthy to be a princess. Ben had no longer an excuse to seek companions out of the home circle, for Madeline proved a capital hand at entertaining the young people when she threw her whole soul into the work. Part of that prize money was spent for interesting books, and a few dollars went for new music and entertaining games, and after a little the tired, overworked mother was provided with a new outfit and sent off on a visit to the home of her childhood — the dear old place that she had not looked upon for nearly a score of years. The prematurely old father had a pleasant trip to the city out of that hundred dollars, too, and — well, Madeline expended very little of it on herself, but she got tenfold more pleasure out of it than if she had spent the whole month feasting her eyes on the beauties of the Golden State.

Kitty and the younger boys agreed that there was never such a darling sister as their own Madeline, and months afterwards, when Ben had found the princess' King and enlisted under His banner, he acknowledged to Stephen Laurence that this sister of his was a loyal subject of the best of masters — the Master who ever verified to His children that His "yoke was easy" and His "burden light."

Madeline was very happy in those busy days; but though her brothers often wondered why she treated them with even more courtesy than other girls' brothers, no one but her mother was admitted into the secret that had transformed her from a selfish, exacting girl into a genuine princess — a daughter of the King of Heaven.

New Concord, O.

DON'T REPROVE AT BEDTIME.

TO send the children happy to bed should be one of the mother's most ordinary tasks. No little one should dread the bedtime hour, nor fear the dark, nor be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's daytime naughtiness may have been, at nightfall he should be forgiven, and go to rest with the mother's kiss on his lips and her tender voice in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind at some things, remembering that a good deal of childish culpability is superficial only, and washes off almost as easily as does the dirt which the evening bath removes from the skin.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity, are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the room quiet for the night, the mother, or nurse, or elder sister, or the kind auntie, who is still found in some fortunate houses, should have a little fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dreamland.

Imagination is very active in little children, and occasionally one meets a mother who does not understand the child's world, having forgotten her own early days and their illusions, or who is afraid that fancies and their imageries will lead her child into deceit. While the most exact and rigid truthfulness should be practiced in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

They early learn to discriminate between the false and the true — or perhaps it would be better to say that they learn to find the truth wrapped in the husk of the story. The same stories, with variations, have in all ages and climes been taught to children, and they have their origin in the needs and the heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these. — *Philadelphia Times.*

About Women.

— Miss Margaret Long, daughter of the Secretary of the Navy, is a medical student at Johns Hopkins University.

— The county physician of Waukesha County, Wis., is Miss Mabelle Clark, who is the first woman to hold such a position in the United States.

— Mrs. Janet Carlyle Hanning, sister of the late Thomas Carlyle, died in Toronto, Dec. 13, aged 85 years. She was the last surviving member of her family. She was buried at Hamilton, Ont., where she had lived for many years.

— Dr. Hu King Eng, of the Woman's Foreign Missionary Society in Foochow, China, will represent China in the World's Congress to be held in London in 1898. Mrs. Lim, formerly Miss Marguerite Whong, will accompany her.

— Miss Alice Longfellow has been elected a member of the Radcliffe College council for a term of seven years, dating from last June.

— Yushi Yamaguchi, the first woman student from Japan, recently entered the graduate department of Yale University, taking courses in English literature and music. She is a native of Kyoto, Japan, and a graduate of Doshisha University in that country.

— There are fifteen women in Chicago whose names are listed in the directory as druggists. One of them, a girl of limited means, helped herself through college by taking the position of night clerk for a year.

— Li Hung Chang has appointed as first physician in his private household a Chinese woman, Miss Hu King Eng, M. D., who graduated from an American medical college. Previous to this appointment she was an attending physician at the Women's Hospital in her native city of Foochow, and also a practicing missionary-physician, for early in life she adopted the Christian religion.

DAYS OF DISCOURAGEMENT.

TO all of us there come days of the weary heart, days when the wheels drag heavily, and we find it hard to go cheerily on our way. Perhaps the season of the year depresses us. To some natures winter brings exhilaration, and the keen, frosty weather is a delight, while others simply cringe and creep, and envy hibernating animals when the days come of the keen blast and the scourging sleet. Still other persons are unhappy in the autumn, and dislike to see the falling of the leaves, feeling with the poet in his lines, —

"We, too, have autumns when our leaves
Drop loosely through the dampened air,
When all our good seems bound in sheaves
And we stand reaped and bare."

Again, there are people who do not like rain, or mist, or too glaring sunshine, and their moods vary with the winds, and their mental barometer is as changeful as that of the weather. Fortunate are men and women who are independent of temperature and climate, so far as their souls and minds are concerned.

Our state of health, our lack of physical equipoise, the presence of some malady, or the touch of a chill or a fever in the blood, often account for our days of discouragement. When we are well, life moves on with the joy and the swiftness of an army with banners. It is no credit to us that we are gay and cheery then, we ought to be; but it is less easy to preserve one's equilibrium unmoved when there is an aching head, or a weary foot, or a pain in the side, or a dyspeptic fiend gnawing the stomach.

For all our discouragement, let it come from what source it may, there is a cure. Absolute, unwavering trust in God, belief in His sovereign love, and constant prayer to Him for grace and guidance, will keep the heart unmoved, let the external situation be whatever it may. Continual effort to do the best one can, in accordance with the laws of one's being, and in obedience to common sense, will also help very materially.

And there is a great deal in maintaining a resolute outside cheerfulness of aspect, of look, of word, of behavior, in all circumstances. The demon of discouragement flies before a steady determination not to show the white feather, not to bow the head like a bulrush, or to diminish the outward gayety. — AUNT MARJORIE, in *Christian Intelligencer.*

Boys and Girls.

PATCH OR DAMASK?

Helen A. Hawley.

"GOT a patch across your end, haven't you?"

"I haven't seen any. No — it's a beautiful damask towel with hemstitched ends."

"It's a patch all the same."

Two girls, each about twelve years old, sat together at the long table of a summer boarding house.

The one who spoke first was Lena Rivers. She was at one side next to the end, and in the end seat was the other girl — Alice Farwell.

Lena went on: "A patch is something that pieces out, and that towel pieces out the table-cloth which isn't long enough. I wouldn't like to eat off a patch," she added, in a mocking, irritating tone.

"Well, I didn't see it at all until you made me, and I shan't call it a patch, no matter what you say. A patch makes me think of something ragged and ugly. The table-cloth isn't ragged, it's only a little too short, and this towel is a great deal finer damask than the cloth is. I'd much rather have it."

The dispute promised to wax warm, but a low, warning "sh-sh" from the two mothers, who each kept an eye on her own daughter, checked it, and soon they rose from the table.

"Lena," called Mrs. Rivers, "come to my room before you go out anywhere."

"What is it, mamma?" said Lena, when they were by themselves.

"What were you and Alice quarreling about at dinner?"

"Not quarreling, mamma."

"Pretty near it, I thought, from the sound of your voice. It embarrassed me to have my child show such bad breeding, before strangers too, who do not know she can behave better. Alice's voice was much the quieter of the two."

"But, mamma, she would persist that the towel Mrs. Manning used to piece out the table-cloth wasn't a patch."

"Who said it was?"

"I did." Lena began to look disturbed by this close questioning.

"What did Alice call it?"

"She said it was beautiful damask."

"That was true, wasn't it?"

"Ye-es, mamma, I suppose it was, but my word was true, too."

"My dear," Mrs. Rivers spoke gravely, "I can be almost glad this dispute occurred, for it gives me the opportunity to point out a growing fault in you, which causes me real concern. It is the habit you show, of seeing the worst side of things. There are often two sides to things, events, and persons, both of which are true sides, the difference being that one is agreeable and the other isn't. When this applies to persons, we say one is the side of charity and the other isn't. If you go on as you are beginning, you will see everywhere only the disagreeables. You may call it being true, but the effect will be one-sided truth, and it will make you not only unhappy inwardly but unpleasant outwardly. I consider it a positive misfortune to sit at table next to a person who discovers every fault in the cookery, who comments on any lack in the service. The chances are that such an one has spoiled my meal, yet the experience is not uncommon at a public table. As you grow older, you will see the wide reach of such a habit; it will make you incapable of kindly judgment, and you will be known either as an over-critical or a soured woman."

By this time Lena was in tears. However wholesome it is to be told of our faults, it is not enjoyable.

Mrs. Rivers put her arm around her daughter, and smiled into the wet eyes.

"Fortunately," she said, "it is not too late to turn about. A girl only twelve years old can make herself of sweet and kindly judgment if she really sets about it. I am sure my Lena will try, hereafter, to see the damask and not the patch, wherever it is possible."

Clifton Springs, N. Y.

Editorial.

FOLLOWERS OF THE PRINCE OF PEACE.

THE Christian Church needs constantly to be reminded that its members are followers of the Prince of Peace. There is need even in the Christmas season to urge the cultivation of "peace on earth and good-will to men." As individuals we are carried away with the spirit of patriotism, or, more often, of national pride, which puts on the same dress, using the livery of heaven to serve the devil in. Christian men often talk of national honor much as, in other days, duellists used to talk of personal honor. The same spirit which drove a man to the murder of his friend under the tyranny of the code of honor hurries nations on to the horrors of war, with its waste of life and property and its desolation of morals.

We need not here stop to assert that nothing can be worse for a nation than war, but we do desire to protest against the ready, almost flippant, suggestion of war as the resort or remedy in every case of national differences. The pestiferous assumption that national honor must be vindicated in blood, that a nation is dishonored when it yields some minor point in dispute with its neighbor rather than plunge two peaceful peoples into devastation and bloodshed, needs to be stricken from the code of honor of Christian peoples. That Christian editor must have forgotten the Lord's Prayer, "Thy kingdom come," when he wrote: "We shall have to fight both Spain and Japan. We may as well make up our minds to it. We have gone too far to recede with honor." Not too far to recede if it may be in righteousness.

Let him stop and think what is implied in words so coolly uttered. A nation of seventy millions of the most enlightened and Christian people on the earth so quietly delivered over, with all its wealth and varied industries, to the horrors of war with two other nations a hemisphere apart from each other! He writes of six hundred thousand subjects of one of these powers having perished in a civil war in one of its provinces. We need not say that our sympathies, in common with those of the vast majority of Americans, have been with the revolted Cubans in their struggle for independence. But have we stopped to consider the untold thousands who would perish by land and sea, by hardship, disease and battle, in a war between Spain and the United States? Have we counted the demoralization of war even to a victorious nation in a righteous cause? A great warrior once said of a battle: "Next to a defeat the most terrible thing is a victory." So of a nation in war, victory is only less terrible than defeat. France lost more men and more money than Germany in their late war. Was Germany less demoralized, less brutalized, by victory than France by defeat? What is mere rectification of national boundaries, or extension of national territory, compared with the costs of war?

Let us not be carried away by the glamour and false glory of war. Let us be careful not to cultivate the war spirit in our young men. Let us stop and consider whether war on our part would lessen the aggregate of disease and death, increase the comfort and welfare of men, and improve the moral and religious condition of humanity. Almost a million names on our pension roll, and more than a half-million of applicants in addition, are eloquent financial arguments for peace. The teachers of the righteousness of Christ in the pulpit and the press are under solemn obligation not to cultivate the savage spirit of war.

PROF. MAHAFFY AS AN APOSTLE OF MODERN CULTURE.

"BY science," says a modern master of definitions, "I understand organized knowledge, working by method based on evidence and issuing in the discovery of law. By culture I mean the complete spiritual development of the individual. The object of science is exact knowledge; the object of culture is a complete human being. . . . Culture is compensation of bias."

Perhaps few men in the last decades of the nineteenth century have approximated more closely to the lofty ideal of culture thus presented in a few bold and vivid strokes than the distinguished scholar, author and preceptor, of whom it is here proposed to give a brief sketch. His versatility and varied accomplishments are almost without a parallel. "He has shot," says an admirer, "with the Irish eight at Wimbledon; he has played cricket in an All Ireland eleven; he is an expert at salmon fishing; he speaks French, German and Italian as fluently as English; he is at home alike in Latin, Greek and Hebrew. In his own university he examines for the degree of Doctor of Music and is a fellowship examiner in classics and metaphysics. He has written some dozen volumes on Greek history and literature; he is well known as the translator and editor of Kant; he has published volumes on 'The Decay of Modern Preaching' and on 'The Art of Conversation'—an art of which he is one of the greatest living masters. He is a lecturer in a divinity school and a professor of ancient history. He is an original preacher, and when he is not in the pulpit acts as precentor in his college chapel. He is one of the most traveled of modern men and knows everybody worth knowing from the crowned heads of Europe to the democrats of America; he reckons among his acquaintance men as different as Mr. Gladstone and Ernest Renan; and among his literary children learned scholars like Mr. J. B. Bury and modern esthetes like Oscar Wilde. He knows his Greece as most educated men know their Switzerland. He has tried his hand at practical politics, but if rumor speaks truly with less success than has attended his efforts in other fields."

Such is Professor Mahaffy. Few men have had the courage or the capacity to spread so much sail. Fewer still have deployed the fluttering canvas with such admirable result. The product of his pen is as varied in character and as excellent in quality as it is ample in amount. Nowhere is he a mere skimmer of the surface. In nothing is he willing to play the *rôle* of amateur. Uniformly his work gives the impression that what he considers worth doing at all he considers worth doing well. Along half a dozen lines his studies and researches are those of a specialist. Of this character is the attention he has given to recently exhumed Egyptian papyri, startling modern scholars by pointing out that in a lately discovered fragment of the Homeric text of thirty-five lines, five were previously unknown, thus suggesting the possibility of an almost unlimited corruption of our present text. His works on the antiquities, history and literature of Greece entitle him to a first place among modern Hellenists, while his thorough and critical acquaintance with the best thought and life of the past enables him the more justly to discern and appreciate the finer features and nobler tendencies of the civilization of today.

Professor Mahaffy believes that the leading types of individual character are reproduced from age to age; that the annals of the race retell the same old story many times; that history is a "hall of mirrors," like that of the famous palace of Versailles, where modern men and present-day measures and movements may see themselves distinctly reflected, substantially as they are, in everything except their attire and local environment. He sees the present through the past instead of the past through the present. The result is, that Pericles, Thucydides, Demosthenes and Plato—statesman, historian, orator and philosopher—are still alive among us. The actors and auditors are the same, though the stage and its scenery are different.

Maintaining thus the persistency of the leading elements and characteristics of human nature—good and bad—through all forms and periods of civilization, it is quite natural he should be disposed to doubt the soundness of certain modern educational theories and the efficacy of certain methods founded on them to promote moral and intellectual progress. In a recent address given at Mason College, Birmingham, and published in the November *Nineteenth Century*, he boldly challenges the alleged educational progress of the past thirty years, basing his denial on facts which, for the most part, affect the claim in this country as much as in Great Britain. Insisting that the most signal effects of educational reform ought to appear in the improved character and condition of the masses of the people, he fails to find them there. "We are living in an age which professes to educate the poor and fit them for a higher life and open to them the prizes once confined to the richer classes; and yet we find that the race for distinctions is after all practically confined to the rich and that the poor have been gulled out of their expected privileges." The newer policy and methods have not increased the happiness of the people, have not diminished crime, have not elevated literature nor improved the taste of the reading public, have not exerted any perceptible beneficial influence on the industrial condition and material fortunes of the masses. To the allegation that criminal statistics show a decrease of convictions in the courts of law, his answer is: "Education will teach one hundred men how to evade the consequences of vice for one whom it will persuade to abandon vice;" and adds: "Among the more than five thousand students who have passed through Trinity College during the thirty years that I have labored there, I have known a few who in after life became remarkable criminals." He points out that while booksellers admit there has been an enormous increase in the *quantity* of popular literature, they also insist there has been a serious deterioration in its *quality*. As to higher education his conclusion, based on his own experience for thirty years and on that of other experts at Oxford and Cambridge, is that there has been distinct retrogression, and he attributes the decline to the competitive examination and elective systems and to the widespread substitution of modern languages and science for the old thorough training in classical literature and mathematics. "All these modern theories seem to me," he says, "to assume that a boy will do nothing for himself, that we must spoon-feed him with all his knowledge. Surely this is absurd. What we have to do is to make him capable to think and judge and set him fairly on the high road to complete his education for himself." Does he then hope to "reverse a great national policy and turn men back to the old ways with which their fathers who trod them were not content?" Oh, no! But "the only legitimate way to promote reform is by persuasion, and every serious thinker is within his rights if he endeavors to persuade."

A Model Epworth Leaguer.

IN one of the higher institutions of learning in Germany there is a graduate of Boston University pursuing special post-graduate studies. A citizen of Massachusetts, he is a member of the Methodist Episcopal Church and of the Epworth League. While at home and during his course in Boston University, his piety developed in a quiet and resolute loyalty to fundamental moral truths and to the principles of his church rather than in any specially aggressive and demonstrative Christian effort. He was known among his fellows and associates as one of those young men who, while genial, fraternal, and fond of a good time, could never be persuaded to indulge in any sport or act that involved the slightest compromise of Christian principle. It is not surprising to learn, therefore, that in his present radical change of environment there is no change in the young man's purposes and manner of life. We have been permitted to read two letters written by him to a young man who was a classmate in Boston University; and for the sake of the lessons taught, we have permission to refer to the same and to make excerpts from them. He says: —

"The average German student is a curious specimen. They wear a gay red, green or white cap, according to the corps that they belong to, and many of them wear also from one to a half-dozen beautiful scars on their faces, acquired in the delightful occupation of duelling. At least one night in the week they spend in a grand carouse lasting until nearly daybreak. Even the theological students have their regular 'Kneipe!' Religion is a theory with the majority of them. They were baptised and confirmed, and so of course are Christians and can now do what they please. There are, however, some exceptions. The minister at the 'Reformierte Kirche' seems to be of the right stuff. He has started a Christian Endeavor Society, which consists of a small number of *Christian* young people in our sense of the word. I went to the meeting last night and enjoyed it very much. They have, also, a little Methodist Church here, with about ten members. I go there every Sunday evening, and have signed a German temperance pledge and wear a little blue cross as a badge. The temperance movement is getting quite a foothold in Germany, though it is a pretty hard field for it. It makes me rather tired, however, that so many of the Americans that come here change their principles so easily on the beer and wine question. It shows how much of many men's morality is absorbed from their environment. I imagine that the same persons, if they should go to the South Sea Islands, would become cannibals. I trust I am not 'narrow-minded,' but I somehow can't help feeling that there are some changeless principles underlying our conduct wherever we may be."

In the second letter, written soon after, he tells of the growth of the temperance organization which was begun among the young men of the Methodist Church. Evidently he has become the principal factor in it, and is greatly stirred by it. A committee of young men, of which he is one, are to wait upon the Nonconformist ministers of the place and solicit their sympathy and assistance in a total abstinence movement. A public meeting is to be held, and our Methodist student is to make an address in favor of total abstinence, speaking in German. He tells of spending an evening in a German home where a large number of students were invited, and where wine was freely served with the refreshments, and of being the only guest who did not drink it. And then he asks: "Can a member of the Methodist Episcopal Church drink wine as a beverage without a betrayal of his principles?" He says that on this evening there were several American students present, and all drank wine, one who never tasted it before drinking so often as to show the effects of it in his speech and manner. One Congregational minister also drank several glasses, and when expostulated with later, said he did not take it at home, but complied with the customs there rather than to seem to be strange and discourteous to his host.

The attractive feature in our young Methodist friend and Epworth Leaguer is that he does not for a moment think that he is doing anything noble or heroic. It is utterly impossible for him to think of taking any other course than that which he is pursuing. Little does he imagine, in doing the simple and unavoidable duty that lies nearest to him, that he is inaugurating, as seems probable, a total abstinence reform in Germany; and as little does he suppose that he is to be the soul of it. Thus naturally, to the human eye, have great reforms been made in all ages. Neal Dow never dreamed that he was to be the apostle and leader of total abstinence reform when he made his first humble move in Portland to stop the drink habit.

The personal lesson taught to all of our Leaguers by this young man is that the only safety lies in the immediate and uncompromising resistance of wrong at its first presentation. If he had once tasted the beer and the wine which are drank everywhere about him, his power of moral resistance and right example would have been lost forever.

And from these facts, also, we learn anew of the need of our Methodist Episcopal Church in Germany to teach genuine godliness and to show forth the real power of a life dominated by the Holy Spirit.

Lastly, parents are shown afresh the grave danger of sending their children to Germany for study. The experience of this young man is another convincing argument in favor of the American University at Washington—an institution in our own land where post-graduate studies can be taken without exposure to the great moral hazards which exist in the Fatherland.

Personals.

—Bishop Newman gives First Church, Omaha, $1,000 to help pay its heavy debt.

—Bishop Walden consecrated six deaconesses at St. Paul's Church, Cincinnati, on a recent Sunday.

—Bishop McCabe has appointed Rev. Sam. W. Small Conference evangelist of Georgia Conference.

—Mr. and Mrs. William Deering, of Evanston, are at their winter residence in St. Augustine, Fla.

—Bishop Fowler has offered $1,000 to Linwood Avenue Church, Buffalo, if it will raise the remaining $29,000 necessary to liquidate its indebtedness.

—Miss Mary Ninde will accompany her father, Bishop Ninde, on his trip to hold his Southern Conferences.

—Rev. and Mrs. R. Hoskins reached Brindisi, Dec. 11, *en route* for North India. They both were in good health and hoped to reach Bombay, Dec. 25.

—Mr. D. E. Schell, father of Rev. Dr. E. A. Schell, general secretary of the Epworth League, has been appointed postmaster at Savannah, Mo.

—Bishop Hartzell was in Kimberley, South Africa, during the latter part of October, the guest of Mr. H. A. Oliver. He was present at the opening of the railway to Buluwayo.

—Prof. M. W. Prince, D. D., of Dickinson College, called at this office last week on his way to Warren, Me., accompanied by Mrs. Prince, to spend the Christmas holidays with his mother and sister.

—Mr. William M. Flanders, of Newton Centre, was elected as one of the vice-presidents of the Boston Methodist Social Union at its last meeting. By an inadvertence his name was omitted from the list of officers announced in the last issue.

—We regret to note that the health of Bishop Keener, of the Methodist Episcopal Church, South, is so broken that it was found inexpedient for him to preside over the recent session of the North Alabama Conference, which had been assigned to him.

—President George E. Reed, who has been recuperating for some weeks at Old Point Comfort, returned to his home last week. We learn that the recent reports in regard to his illness have been exaggerated. He has suffered from nervous prostration as the result of overwork, from which he now seems to be completely recovering.

—Rev. Dr. G. W. Gue, presiding elder of Portland District, Oregon Conference, was present at the celebration on Christmas day, in Omaha, of the twenty-fifth wedding anniversary of United States Senator Thurston and wife, whom he married while serving as pastor of First Church in that city.

—Prof. Solon I. Bailey, who has been for several years in charge of Harvard College Observatory at Arequipa, Peru, will close his services there on the first of January and start with his family for this country. They plan to come *via* Colon and Vera Cruz to the City of Mexico and thence slowly through the Southern States, arriving in Boston about April 1.

— Hon. and Mrs. C. C. Corbin have gone to New York to spend the winter. They are at The Netherland.

— Principal U. C. Bragdon, of Lasell, and Mrs. Bragdon have gone to Pasadena, Cal., for several weeks.

— Miss Mary E. Lunn, superintendent of the New England Deaconess Home and Hospital, is visiting relatives in Racine, Wis.

— Mrs. Lillian Hale Scott was married to Mr. David Madison Welding, at West Newbury, Dec. 25. They will make their home at Richmond, Ohio.

— About fifty friends of Rev. L. D. Wardwell, a superannuate of the East Maine Conference, gathered at the home of his son, Mr. F. A. Wardwell, in Pembina, N. D., recently, to celebrate his 70th birthday.

— The Nashville *American* notes that Dr. E. E. Hoss, editor of the *Christian Advocate* (Nashville, Tenn.), while riding in a crowded street-car in that city, got up and gave his seat to a colored woman who was standing.

— Rev. J. W. Hamilton, D. D., secretary of the Freedmen's Aid and Southern Education Society, visited Austin, Texas, recently for the purpose of letting the contract for a new college building for our colored people. The building will be a fine three-story structure with mansard roof. At the West Texas Conference (colored) Dr. Hamilton secured nearly $1,500 toward the enterprise.

— We are gratified to announce that encouraging assurances are received concerning Rev. C. Munger, whose dangerous illness was reported last week. In a note written by his daughter, Mrs. J. J. Abbott, of Rochester, N. H., on Monday, she says: "Father seems to be still gaining. We think there is good reason to hope for his recovery."

— On Sunday morning, at St. Mark's Church, Brookline, Rev. L. T. Townsend, D. D., of Washington, preached from Matt 25: 37 to 40: "When saw we Thee an hungered and fed Thee?" etc., his general theme being the unconscious revelation of the Christ life by His disciples. It was a sermon of special pertinency for Christmas and of great beauty and power.

— Mr. and Mrs. Joseph Burwell, long-time and faithful members of the Methodist Church in West Baldwin, Me., with some eighty invited guests, celebrated the fiftieth anniversary of their marriage, Dec. 11. A brief program was rendered, in which their grandchildren had prominent parts. All united in wishing Mr. and Mrs. Burwell many quiet, happy years in the evening of life.

— Rev. W. A. Wood, of Egleston Square Church, this city, received a telegram on Saturday noon announcing the death of his mother, who lived in a suburb of Cleveland, O. During the session of the General Conference at Cleveland Mr. Wood spent the entire month with his parents. His father, who survives, is an honored superannuate in our ministry. Mr. Wood left immediately upon receipt of the sad news to attend the funeral.

— A very pleasant and notable wedding occurred, Dec. 21, at the home of the bride's parents in Chesterville, Maine, when Dr. B. O. McIntire and Miss May Florence Park were united in marriage. The bride has been for several years a successful and popular teacher of Hasbrouck School, New Jersey. The bridegroom is professor of English literature in Dickinson College, Carlisle, Pa., where they will be glad to welcome their friends.

— The *Pittsburg Christian Advocate* of last week says: "Dr. D. Dorchester, Jr., lectured twice before the students of the Woman's College of Baltimore, week before last, and preached in First Church in that city Sunday, the 12th inst. On the same day Dr. T. P. Frost, pastor of that church, occupied Dr. Dorchester's pulpit in Christ Church, this city. We hear fine reports of the satisfaction given by the services in both cases."

— We are greatly pained to learn that the illness of Mrs. Ballington Booth, wife of the Commander of the American Volunteers, is of a very critical nature. She is now lying at the Presbyterian Hospital, in a very serious condition. Her trouble has been diagnosed as one of aneurism in one of the important arteries, a condition which will require the most careful attention, and one which might at any moment end the life of the sufferer. At best, it is stated, Mrs Booth will be confined to the hospital for a long time to come.

— Bishop Mallalieu reached home late Friday night, Dec. 24, having held the four Conferences in Texas in four successive weeks. He will be at home in Auburndale most of the time for the next few weeks. President L. G. Adkinson writes: "Bishop Mallalieu stopped over two days at New Orleans University on his return from Texas. His address to the students on Dec. 21, the anniversary of the landing of the Pilgrims, was of wonderful interest. He also addressed the Preachers' Meeting, at which there was a large attendance."

— Rev. Dr. Thomas A. Fernley, of Philadelphia, who has just died at the age of 72 years, was one of the best known ministers of our church, and for many years was the corresponding secretary of the Philadelphia Sabbath Association, the oldest Sabbath Association in the world. Two years ago Dr. Fernley celebrated the semi-centennial of his entrance into the ministry, and it was thoroughly characteristic of his firm faith and earnest spirit that he then chose for the text of his reminiscential address the Scriptural phrase: "Having obtained help of the Lord, I continue unto this day." This address was undertaken at the official request of the Philadelphia Conference. At its close he declared: "Converted at the age of thirteen, called into the ministry while yet a boy, serving as Methodist itinerant, after the roll of a half-century, by the good providence of God, I continue unto this day. My own soul knows the value of personal experience in the things of God."

— In 1884, following close upon the adjournment of the General Conference which was held in Philadelphia, Bishop Simpson, the Chrysostom of our church, and the most able and loyal of the official advocates of the rights of the laymen, finished his course. His wife, Mrs. Ellen H. Simpson, who had shared so sympathetically and helpfully in all the work of his distinguished and useful career, survived him for more than thirteen years, dying on Sunday evening, Dec. 19, at her home in the same city, where she was universally beloved and honored. Since the death of her husband she has been active in all Christian and philanthropic work. She was the president of the Methodist Episcopal Orphanage and also of the Home for the Aged in Philadelphia. She organized the Woman's Association of the Methodist Hospital, and was its first president. She was connected with the Indian Association and the Woman's Christian Temperance Union, was a trustee of the American University, Washington, and a vice president of the W. F. M. S. and W. H. M. S. Although the immediate cause of her death was nervous prostration, it was doubtless accelerated by the recent sudden demise of her son-in-law, Rev. Dr. Charles W. Buoy. Mrs. Simpson was a daughter of James Verner, of Pittsburg, and became the wife of Bishop Simpson somewhat over fifty years ago, when he was a college professor. She was a very superior woman, and was largely interested in the educational, charitable and benevolent organizations of the church. She leaves three daughters — Mrs. Charles W. Buoy and Misses S. E. and Ida Simpson — and one son, Matthew Verner Simpson.

Brieflets.

The original photograph from which the electro which appears on the third page was made, was loaned to us by Dr. Mark Trafton. Though it does not reproduce upon our paper quite as well as was expected, yet with the sketches presented of those remarkable men, many of our older readers will be able to supply what is lacking in the picture.

The Methodist Year Book for 1898 is received. Dr. Sanford, the able editor, has added much to it, making it a reference pamphlet indispensable to those who would keep well-informed concerning the most important interests of the church. Pastors would do well to call public attention to this Year Book and help to circulate it among our people.

Dr. S. L. Gracey, of Foochow, has put our readers under a grateful and delightful sense of obligation in sending for our columns the first report of the Jubilee Conference to appear in the American press. In reading the thrilling description of the use of the Chinese language by both Dr. and Mrs. Baldwin, we are led to ask if the miracle in the gift of tongues at Pentecost was not in some degree repeated.

In a leading daily journal we noted a very significant editorial upon "The Criminality of the Negro," based upon a paper read at the recent annual meeting of the National Prison Association, held at Austin, Texas. As Chaplain D. H. Tribou, U. S. N., was present officially at the session of the Prison Congress, and heard the paper in question, we requested him to prepare a contribution upon the same. His very able and forceful article, which may be found on the second page, will challenge the earnest consideration of every thoughtful reader and loyal friend of the Negro.

The "beloved disciple," who, we think, gives most perfectly the words of Jesus just as He spoke them, reports Him as saying: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Those words were spoken to the disciples to whom He had committed the supreme mission of establishing a spiritual kingdom upon this earth. The Saviour meant that they should have all the spiritual help required in order to achieve success in their peculiar undertaking. Is there not both specific instruction and encouragement in that utterance for the ministers of Christ everywhere, and is it not the message most needed in this hour?

The one word which best sums up the most practical suggestion for ministers and churches is "concentration." Concentrate in purpose! Our churches have only one real mission, and that is to advance the kingdom of God on this earth. Our preachers in their public ministrations should keep this fact clearly before the minds of the people. Minor, subordinate and diverting matters like fairs, shows, suppers, lectures, and all strictly money-raising schemes, should give way while the church goes into the upper room to pray and labor for, and to expect, a new Pentecost. Concentrate the church and Epworth League, which in many instances seem to have built a wall of separation between each other, in a common, hearty, melting effort for a spiritual refreshing and ingathering. Concentrate every factor of the church for a genuine revival!

It is asked that the canvass for new subscribers shall be earnestly continued during the month of January. There are many people who will not act in the matter until the first month of the new year. A goodly number of new subscribers are usually received during January. We are planning several new features that will be highly appreciated by our readers. Our New Year's issue will be of special significance and importance.

"Out of the Mouths of Many Witnesses."

DR. DANIEL STEELE has been a revered and beloved teacher for many years. We turned, therefore, to his new book upon "The Gospel of the Comforter," with peculiar zest. Like all his other volumes, beginning with "Love Enthroned," it deals with the higher religious life, and persuasively convinces the reader that the possibilities of grace are illimitable and appropriable to all. The last pages of the last chapter of the volume upon "The Spirit Conserves Orthodoxy," are so convincing, impressive and personal, that we hasten to invite him to speak to all our readers. He says: —

The law is still the schoolmaster, or child-leader, to bring men to Christ. Where the law is not preached through deference to long-pursed, impenitent pew-owners, there are no conversions, and the preacher has to send for some evangelist to come and preach the same unpalatable truths the pastor has kept back; and sinners hear and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole Gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely do we now hear a sermon on the second coming of Christ and the judgment!

"Day of judgment, day of wonders;
Hark! the trumpet's awful sound,
Louder than ten thousand thunders,
Shakes the vast creation's round:
How the summons
Will the sinner's heart confound!"

This style of preaching is out of fashion in our pulpits, just as though the everlasting gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners' fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up for ever and ever. Sin and the penalty have not changed. Human nature and the motives which influence it are the same in all ages. Who then has changed? Modern Christians are not, through the fulness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that we realize these great truths as He did when He warned men to flee from the wrath to come. The penalty of the broken law is not preached in liberalistic pulpits, and, as a natural consequence, there being no schoolmaster to lead Christward, nobody is converted. Ought we not to expect the same barrenness to attend similar soft, sentimental and velvety preaching in so-called evangelical pulpits?

The modern treatment of sin is alarmingly superficial. It is treated as if consisting wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin, a poison strung into humanity by the sin of Adam and curable only by the radical purgation of the believer's soul, body and spirit, through the Holy Ghost in entire sanctification, after the new birth, has quite generally dropped out of our pulpits. How few preach about sin in believers, repentance in believers, and bring our church members under conviction for clean hearts, attainable now by faith and faith only in the blood of sprinkling which sanctifieth the unclean! In how few pulpits do famished Christians hear of the great salvation, Christian perfection, or the perfect holiness of believers, insisted on "clearly, emphatically and explicitly," a work described by Richard Watson as distinctly marked, and "as graciously promised in the Holy Scriptures as justification, adoption, regeneration and the witness of the Spirit." Why has the doctrine styled by John Wesley "the grand *depositum* committed to the people called Methodists," ceased to be heard in a majority of our churches, clearly unfolded, bravely defended, and faithfully urged upon all believers with its unanswerable array of Scriptural proof? Is it not because the general tone of spirituality has sunk to so low a point that few believers in the pulpits and in the pews are thirsting after full salvation? This silence on a vital doctrine has almost wrested it from the church providentially raised up for its promulgation. And this silence in turn is the result of the lack of the general diffusion of the Holy Spirit through our ministry and membership. Doctrinal errors must follow. The advance guard of the coming host of heresies is already visible — the denial of the resurrection of the body, of original sin, of the personality of Satan, of entire sanctification after justification, and of this life as the whole of probation. What the main army will be we know not, except that it will be marshalled by antichrist.

To be forewarned is to be forearmed. If I have any special mission in the afternoon of my life between this and sunset, it is to show to the church the grave perils which will inevitably follow the abandonment of an intense spirituality and the neglect of the doctrinal truths which inspire this vigorous spiritual life. If the warning is heeded, doctrinal defections will be checked, and all our members will have an experimental realization that Jesus is Jehovah. Then will the weak ones become as David, and David as the angel of Jehovah in valor and strength. Then there will be at least one denomination that the devil will not laugh at and the world spit upon. It was Whitefield who wisely said that he "had rather have ten members wholly consecrated to God and filled with the Spirit, than five hundred that the devil laughs at in his sleeve." The world has an instinctive fear of the man who intensely believes the whole Bible from cover to cover, who is dead to the world and alive to God in every fibre and atom of his being, with every capacity filled and every power energized by the Holy Ghost. "Give me a hundred men," says Wesley, "who fear nothing but sin, and desire nothing but God, and I will shake the world; and I care not a straw whether they be clergymen or laymen; and such alone will overthrow the kingdom of Satan and build up the kingdom of God on earth." He got his hundred men, and he shook the world with an earthquake mightier than can be produced by a million of easy going nominal Christians afraid of the Holy Ghost and apologizing for their own distinctive doctrines.

I wish I had power to reach every Methodist on the round earth. I would say, cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics and burning incense to the General Minutes; down upon your knees and seek and find for yourself the secret of the power of the fathers, a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation free and full and a common-sense theology, the beauty of which, as Joseph Cook says, is that "it can be preached." Then, in double-quick time, charge upon the hosts of sin, and conquer the world for Christ. A Brahmin recently said to a Christian, "I have found you out. You are not as good as your book. If you Christians were as good as your book, you would in five years conquer India for Christ." Come, Holy Spirit, and so cleanse and fill us that we may be as good as our book!

And from an appendix to the volume, in which the author has grouped very much that is valuable, we take the following: —

BISHOP FOSS ON ENTIRE SANCTIFICATION.

In an address delivered to a class of young ministers about to be admitted to the Conference, Bishop Foss said: —

"I take it that every Christian minister of the Methodist Episcopal Church recognizes that it is needful we retain and, as Methodist ministers and preachers of the Gospel, preach the truths of the New Testament as taught by our church, and that silence for six months together on what the church believes and teaches on the subject of perfect love is just paving the way for irresponsible teachers to come forward and take the work out of our hands. If we are Christians after the New Testament type, let us preach those doctrines which, as a church, we believe are contained therein; and I think that upon the doctrines of perfect love and the cleansing from all sin by the blood of Jesus, it will be done in much the same way as John Wesley and Richard Watson preached them. Don't let people listen to you for six months and then have to ask what you mean upon these questions. Having taken your ordination vows, preach perfect love as the Bible puts it, and it won't hurt much if put exactly as John Wesley teaches it.

"Lead the people up always to a higher life. If you do this, you will take the wind out of the sails of those who teach it in other ways. God bless them in so far as their work is right; but let our own hearts be warmed and our minds fired upon this question, and we shall lead the people to the heights and depths, and to know the love of God, which passeth knowledge."

WHAT METHODISM MIGHT HAVE DONE.

Under the above caption that excellent journal, the *Michigan Advocate*, publishes a very significant article as follows: —

"Though not a Methodist himself, the late Dr. Dale of England was a great student of Methodism, and a great admirer of many of our doctrines and usages. In 1879 he preached a sermon before the Wesleyan Conference at Birmingham, which produced a profound impression. Among other memorable utterances he declared that 'If Methodism had carried out its doctrine of entire sanctification in public as well as in private life, it would have affected the most profound and beneficent ethical revolution modern history has known.' It seems to us that this statement is irrefutable. The world has need of a great church that dares to hold up boldly the very highest standard of righteousness, and to proclaim the glorious possibilities of divine grace in renovating society and in purging the hearts of all men from the power and guilt of sin. In some degree Methodism has done this, but not in the highest degree. Since the death of Wesley in England, and of Asbury in America, our official deliverances upon this subject have been comparatively few and far between, and to some extent in an apologetic tone. Of late years neither our board of Bishops nor the General Conference has uttered a full, clear and ringing note upon this central idea of Christianity. The whole glorious subject has been left too largely to the tender mercies of a few specialists, who have distorted it and misled many an earnest soul."

The Sunday School.

FIRST QUARTER. LESSON II.

Sunday, January 9, 1898.

Matt. 4: 1-11.

Rev. W. O. Holway, D. D., U. S. N.

JESUS TEMPTED.

I. Preliminary.

1. **Golden Text:** *For in that he himself hath suffered, being tempted, He is able to succor them that are tempted.* — Heb. 2: 18.

2. **Date:** January, A. D. 27.

3. **Place:** "The wilderness" — probably between Jerusalem and Jericho and the Dead Sea.

4. **Parallel Narratives:** Mark 1: 13, 13; Luke 4: 1-13; Heb. 4: 15, 16.

5. **The Temptation of Jesus:** (1) *Why was Jesus tempted?* 1. That He might pass through the same probationary condition as did "the first Adam." 2. That He might be so completely identified with human experience as that He could be "touched with the feeling of our infirmities," and be "able to succor them also which are tempted." 3. That He might inaugurate at the beginning of His ministry that series of victories over the great tempter of mankind which would end with his final and utter defeat by the Cross.

(2) *How was Jesus tempted?* 1. Really and truly. The story is neither a myth, nor a parable, nor a vision like that of Peter; but an historical narrative of an actual occurrence, a real threefold temptation. 2. Either externally, by a visible tempter, or internally by diabolic suggestion, or both. Either view has its difficulties. The first is the most natural; the second leaves less to be explained; the third comes probably nearest the truth.

Abbott maintains "that it describes in dramatic language a real but internal experience; that Satan was really present, whispering the suggestions of evil to the soul of Jesus as he still does to us, but unrecognized till the last — the subtlest and worst of the three temptations; that the narrative describes a succession of pictures which passed before Christ's imagination, by which Satan endeavored to seduce Him," etc.

6. **Home Readings:** *Monday* — Matt 4: 1-11. *Tuesday* — Deut. 8: 1-6. *Wednesday* — 1 Peter 5: 6-11. *Thursday* — Psa. 91: 1-12. *Friday* — James 1: 13-17. *Saturday* — Heb. 4: 11-16. *Sunday* — Heb. 2: 9-18.

II. Introductory.

Obeying the impulse of the Spirit Jesus withdrew from the fords of the Jordan and plunged into the depth of "the wilderness." In this dreary retreat, with no companions but the wild beasts (Mark), He passed forty days in fasting, probably in a frame of mind too elevated to be conscious of bodily wants. At the end, when utterly exhausted and fevered with hunger, Satan seized his opportunity, and, presenting himself in the guise probably of an angel of light, made his first trial of our Lord's loyalty by appealing to His bodily appetite and suggesting a distrust of His divine Sonship: What, hungry, and you the Son of God? Prove your Sonship and appease your hunger by a miracle. Turn these stones into bread! But though sorely tempted to use His miracle-working powers for His own comfort and preservation — what will not a man do when maddened with hunger! — Jesus resolutely braced Himself and effectually repelled the tempter by a single quotation from the Old Testament Scriptures: "It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Changing his tactics, Satan next attempts to lure our Lord from His divinely-appointed pathway of suffering and self-abnegation by taking Him to a pinnacle of the temple and bidding Him leap into the court below, thereby gaining the suffrage of the world by a single brilliant exploit, and proving the genuineness of His title, which Satan still affected to question. The descent will be safe enough, the arch-hypocrite assures Him, and plausibly backs up his assurance by filching a text suited to his purpose: "It is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." How far this temptation wrought with our Lord — how powerfully He was affected by it — we cannot conjecture; but that He recognized the presumptuous folly of the suggestion at once is evident by His reply: "It is written, Thou shalt not tempt the Lord thy God." Utterly foiled thus far, Satan stakes his last hope of success on one audacious offer. Flashing before our Lord's vision a panoramic succession of this world's kingdoms and dignities, with all their tempting power and glory, he promises to crown Jesus universal king and put into His hand the sceptre over all if only He will fall upon the knee before him in one act of real homage. This last and undisguised assault was met by an indignant repulsion: "Get thee hence, Satan!" and with the words ringing in his ears — words piercing like a sword to the very heart of this disloyal, fallen spirit — "Thou shalt worship the Lord thy God, and Him only shalt thou serve," the discomfited tempter abandoned the field. But the Victor was not left alone. Willing, watchful angels brought Him sustenance and comfort, and made the wilderness a paradise with their soothing, grateful ministry.

III. Expository.

1. **Then** — immediately after His baptism, and the Divine recognition and approval. **Was led up** — "was driven up" according to Mark; He yielded to the impulse of the Holy Spirit. **The wilderness** — probably the wild, rocky region between Jerusalem and Jericho. The high mountain near Jericho, called Quarantania from the forty days' fast, is the traditional locality of the Temptation. Robinson describes it as "an almost perpendicular wall of rock twelve or fifteen hundred feet above the plain." Some authorities locate the scene in the desert of Sinai. **To be tempted** — proved by actual trial. Through His human nature He was accessible to temptation — could feel its force; and in His human nature, fallible like ours, and with no other aid than that Spirit which the lowliest of His followers may summon to his aid, He met and vanquished temptation. On any other supposition, as Whedon plainly shows, He ceases to be our Example, as one "tempted like unto us." **Of the devil** — by the devil; a personality, not an influence. The word means, in the original, "slanderer," or "accuser."

The doctrine of the devil, as revealed in the Word of God is, that he is a created being, of a higher order than man, who has fallen away from God (Jude 6); that he is related to sin as its primeval and seductive originator (John 3: 8; 8: 44); that he is an adversary, accuser and tempter of God's people (Gen. 3; Rev. 12: 9; Matt. 13: 39); that he stands in relation to the Redeemer as a conquered enemy (John 12: 31; Rev. 12: 9); and in relation to the redeemed as an enemy absolutely vincible (1 Peter 5: 8, 9; James 4: 7); that he, nevertheless, continues to rage and persecute on earth (Rev. 2: 10; 3: 9) (Butler's Commentary).

2. **Fasted forty days** — not without precedent, as the cases of Moses and Elijah show; still, as in their cases, probably miraculous; the natural appetites being in abeyance under the sense of Messianic powers which have been awakened in Him, and "the tides of spiritual gladness" which overflow within Him at the remembrance of recent events. **Afterwards an hungered.** — The body makes itself felt, at length, in a feverish, imperative craving for food.

Observe the recurrence of "forty days" in the history of Christ. He was forty days before the presentation in the temple; forty days in the wilderness before His entrance on His ministry; forty days after His resurrection before He presented Himself in the heavenly temple to God (Wordsworth).

3. **If thou art the Son of God** — more exactly, "since Thou art," etc.; implying either, (1) a sarcasm, or a taunt — Thou, born in a stable, a Nazarene; or, (2) flattery; or, (3) a doubt, a challenge — since Thou art such a lofty Being, make the experiment and try your powers, and satisfy yourself beyond doubt. **Command that these stones, etc.** — thus both satisfying your hunger and demonstrating your miraculous ability. "Hunger will break through stone walls," the proverb runs; and Jesus must have been almost maddened by hunger after this prolonged fasting. "No temptation," says Geikie, "is more difficult to resist than the prompting to do what seems needful for self-preservation when abundant means are in our hands." And then, too, it seemed plausible. Why should He not? God had fed the Israelites with manna. An angel had pointed out the fountain to the fainting Hagar. Elijah, too, had been fed by an angel in the desert — why should not He, the Son of God, spread for Himself a table in the wilderness? It was a real temptation; and Jesus doubtless felt its force keenly, but not for an instant did He consent. He would not distrust His Sonship. He would not be beguiled into proving it, either by taunt or flattery. Nor will He invoke miraculous power to relieve Himself from bodily discomfort while acting under the lead of the Spirit.

Satan tempts our Lord as he did Eve, by the bodily appetite. By this avenue he approaches and conquers the great majority of mankind. Beneath this temptation all gluttons, drunkards and debauchees have fallen and become the devil's prey.

4. **It is written** — better, "it standeth written." By the Sword of the Spirit, the Word of God, a weapon which can be used by every one of His followers, our Lord foils the tempter in this threefold trial; "not by miracles, but by Scriptures" (Origen). **Man shall not live by bread alone** — Deut. 8: 3 (Septuagint). The meaning is: Man should depend on God. He taught the hungering Israelites in their forty years' sojourn in the wilderness, where there was no bread, to live on His unfailing word of promise; and He fed them with manna, etc. I, too, depend upon Him. He will feed Me when and how it seemeth best to Him. I live upon His word.

5. In Luke's account this second temptation is put last. **Then the devil taketh him** — either mentally or bodily. Our Lord's surrender, temporarily, to the power of Satan was complete. Satan was permitted to test Him to the uttermost. "We need not wonder," says Gregory, "at Christ permitting the devil to lead Him about if He permitted the devil's servants to crucify Him." **Holy city** — Jerusalem. **Pinnacle of the temple.** — The floor of the temple on Mt. Moriah, according to Josephus, was 200 feet in perpendicular height above the Vale of Kedron; and on this floor rose Herod's Porch 100 feet higher. This may have been the pinnacle; or possibly it was an elevation of the Temple itself, overlooking the court, and therefore public to the eyes of all.

> "So saying he caught Him up, and without wing
> Of Hippogrif, bore through the air sublime,
> Over the wilderness, and o'er the plain,
> Till underneath them fair Jerusalem,
> The Holy City, lifted high her towers,
> And higher yet the glorious Temple reared
> Her pile, far off appearing like a mount
> Of alabaster, topt with golden spires.
> There, on the highest pinnacle, he set
> The Son of God."
>
> (Paradise Regained.)

6. **If** — again insinuating doubt. **Cast thyself down** — do something brilliant. You will be safe. Show your trust in God and your belief in your Sonship, and at the same time gain the admiration and the following of the world, by a single downward leap. **It is written.** — "What is this I see? Satan himself with a Bible under his arm and a text in his mouth! Having felt the power of the Word, he now tries it" (Bishop Hall). Satan's temptation is never so deceitful and dangerous as when he quotes (misquotes) Scripture. **Give his angels charge, etc.** — Psa. 91: 11. This quotation sounded plausible and safe. No doubt Jesus might have cast Himself down without personal danger. No doubt He would have gained thereby the world's favor. No doubt He felt tempted to forsake the divinely-ordered pathway of suffering and death, and try His powers, and burst upon the world with a blaze of miracle. But the temptation, though doubtless felt, was not for a moment entertained. It was dismissed at once.

Put God to the test, and astonish the universe. Use thy Father's power like a wanton son, for freaks and experiments at miracle (Whedon). — Put forth your power in self-seeking and self-assertion; carry the Jewish nation by storm, and so begin at once the conquest of the world (Prof. Hitchcock). — No long delays, no ages of slowly transforming the nations, if only He would come to the Jews in the form of a great prophet descending from heaven, and be their visible king, reigning in worldly splendor (Peloubet).

7. **Written again** — elsewhere (Deut. 6: 16). Satan's quotation was true in itself, but false in its application. Many heresies have been built upon just such distorted use of isolated passages. There is a unity in the Scriptures; and for everything that is "written" it is easy to find other things "written again" which shall either confirm or modify the first. **Thou shalt not tempt, etc.** — Thou shalt not challenge God to interpose and save you from the effects of rash confidence or presumptuous folly.

8. **An exceeding high mountain.** — How this excursion was made it is useless and needless to conjecture. No mountain, however high, could furnish a standpoint for any mortal eyes to behold all the kingdoms and their glory. Says Bengel: "To His eyes as far as the horizon; the rest probably by enumeration and indication." But it is better to regard this panoramic view as supernatural, especially as St. Luke informs us that it was shown in "a moment of time."

Foiled in his appeal to natural hunger, or to the possibility of spiritual pride, the tempter appealed to "the last infirmity of noble minds," and staked all on one splendid cast. From a high mountain he showed Jesus and all the kingdoms of the world, and the glory of them, and as "the prince of this world" offered them all to Him who had lived as the village carpenter, in return for one expression of homage, one act of acknowledgment (Farrar).

9. **All . . . will I give thee.** — As much as to say: It is all mine. I rule. My will is obeyed. My precepts govern. You have come, as the Son of God, to take it from me. The conflict will be hard. If you win, it will be by pain, and sweat, and blood, and prolonged, discouraging efforts. See! — I will give it all to you this instant, abdicate in your favor and without a struggle, for one act of homage. Says Schaff: "Religious worship is meant; devil-worship in this case. Satan, fallen through ambition, would ask no less for his kingdom. His price is always exorbitant."

The offer made by the tempter rested on the apparent evidence of the world's history. The rulers of the world, its Herods and its Cæsars, seemed to have attained their eminence by trampling the laws of God under foot, and accepting evil as the lord and master of the world (Ellicott). — Many serve the devil for far less than he here offered. A matter of half a crown, or ten groats, a pair of shoes, or some such trifles, will bring us on our knees to the devil (Bishop Andrews).

10, 11. **Get thee hence.** — From this open, undisguised temptation Jesus recoils with a sharp, indignant "Begone!" Satan. — He names him now — the "adversary," as the name implies. It is written. — The old weapon never fails. The quotation is taken, with a slight variation, from Deut. 6: 13. **Leaveth him.** — Luke says, "for a season." **Angels** — ministering spirits, sent forth to minister to the Victor in this severe threefold trial. He had declined to summon them, at the temptation of Satan, to "bear Him up," in a presumptuous use of miraculous power; now they come to afford Him spiritual companionship, and probably to bring Him food, as in the case of Elijah (1 Kings 19: 5).

IV. Illustrative.

1. All the while our Saviour lay in His father's shop, and meddled only with carpenter's chips, the devil troubled Him not; but now that He is to enter more publicly upon His mediatorship, the tempter pierceth His tender soul with many sorrows, by solicitation to sin (Trapp).

2.

> "Tis one thing to be tempted, Escalus,
> Another thing to fall."

Similarly, St. Augustine says: "It is the devil's part to suggest, it is ours not to consent;" and St. Gregory: "Sin is first by suggestion, then by delight, and lastly by consent." Says Luther: "Unless the tempting impression be felt, there is no real temptation; but unless it be acquiesced in, or yielded to, there is no sin. Where, then, is the point in temptation at which sin begins, or at which it becomes itself sin? It is there where the evil which is presented to us begins to make a determining impression upon the heart" (Farrar).

3. The true meaning of it lies in this, that the Saviour in that conflict was stealing His soul against the threefold form in which temptation presented itself to Him in after life to mar or neutralize His ministry: 1. To convert the hard, stony life of duty into the comfort and enjoyment of this life; to barter, like Esau, life for pottage; to use divine powers in Him only to procure bread of earth. 2. To distrust God and try impatiently some wild, sudden plan, instead of His meek and slow appointed ways — to cast Himself from the Temple as we dash ourself against our destiny. 3. To do homage to the majesty of wrong; to worship evil for the sake of success; making the world His own by force or by crooked policy instead of suffering (Robertson).

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League Prayer-Meeting Topics

January.

Rev. Matthias S. Kaufman, Ph. D.

Working for God.

January 2 — Occupation for the New Year. Prov. 11: 30; Dan. 12: 3.

"In His furrowed fields around us,
God has work for all who will;
Those who may not scatter broadcast,
Yet may plant it hill by hill."

Work! Work! what an appropriate key-note for the first month of the new year! How exhilarating the sound! How it thrills our hearts! How it scatters the mists of stupor! How it awakens energy! Eager are we now to thrust in the plowshare and to thrust it strong and deep. How we love to toil! Truly, labor is blessed.

"Soon life's springtime will be over,
And the autumn days will come;
Happy then will be those workmen,
Who have sheaves to carry home."

MILESTONES.

"Another year is opening and another year is gone,
We have passed the darkness of the night; we are in the early morn;
We have left the fields behind us o'er which we scattered seed;
We pass into the future which none of us can read."

1. Another transition! Old opinions give way to new ones, familiar scenes to strange, former times to later; 1897 has shrunk away into the past, the bright, new, cheery-faced 1898 beams upon us; we greet her as a friend to be trusted.

2. The transition into a new year should leave behind all offences and sorrows. It may be that we have received injuries from the very ones we have aided. But all such heartaches should be thrown into the depths of the old waters. We cannot afford to sail the new sea with such worthless cargo on board.

3. The transition, too, should be marked by the absence of pet sins. Some of these we may have entertained so long that to part with them is like separating from a close companion. But a careful scrutiny reveals that they have been sapping our vitality and undermining our usefulness; and when we knew it not they may have well-nigh caused our downfall. Let us cast behind us these secret vipers.

4.

"Then hasten to fresh labor, to thresh, and reap, and sow,
Then bid the new year welcome, and let the old year go."

FIELDS.

1. With the opening of the new year many causes may appeal to us, many avenues open. We cannot heed them all; hence we must discriminate. How shall we discern the particular line intended for us? Since we are Christians, this is clearly revealed. The Word enjoins upon us to be wise, and then affirms, "He that winneth souls is wise" (Prov. 11: 30).

2. How may this be accomplished? Certainly not by that inability which is the resultant of lack of interest, lack of consecration, lack of activity. No! rather by that combination of qualifications known as devotion to Christ, obedience to His commands, an appreciation of the soul's value, and energetic action in its behalf.

3. How abundant is the reward of such occupation! To "shine as the stars, forever and ever" (Dan. 12: 3) is the rich reward of those that turn many to righteousness. Is it not a laudable ambition to be eager to bring many sheaves to the Master? It most certainly is; but self must be eliminated and the motive be wholly the glory of His name.

TACKLE.

1. How to reach souls for their salvation is a great study. Christ said, "Be ye fishers of men." But fishing anywhere or anyhow does not answer the purpose. Neither will many of the methods of man's invention attract the sin-permeated soul. Many worldlings are like the famed speckled trout of the river Lar in Persia. You may coax all you will with the dainty flies of an American purchase, and they will coy about them in an indifference amounting to contempt; but bait your hook with a robust grasshopper or tempting young frog, and the fish, discovering the reality, will heed the invitation.

2. A spiritual Nimrod, indeed, must he be who would capture souls for Christ. Not timid, shrinking, doubting, but bold, courageous, and full of faith. His may be only a "blunderbuss," but if he bring down the deer, all hail! Let him use his own methods, even if they have not the finish and polish of popular modern appliances.

3.

"Heaven is not heaven to one alone;
Save thou one soul, and thou mayest save thine own."

January 9 — Soul Winning. Luke 14: 23; Psa. 110: 3; 2 Tim. 4: 1, 2. (Question-box conducted by the first vice-president suggested.)

A few years ago a vessel was burned on Long Island Sound. Some time later the hulk of this steamer was beached. This was a solemn warning to those who passed by on the waters, for long afterward the bell of the ship kept tolling by day and by night. To the mariner it said, Beware! beware! How much greater the value of a single soul than a hundred ships! If a bell were hung in the sky to be touched by angel hands every time a soul was lost, how constantly would it be ringing in our ears! Some one inquiring of Dr. Lyman Beecher, that sturdy old hero of forty revivals, what he thought to be the main concern of life, was met with this simple reply: "Soul-saving." Ease-taking, ease-seeking, ease-loving people cannot hope for success in a work so intricate and so important. Success here requires the best of us and all of us.

DIAGNOSIS.

In its abnormal condition the soul is —

1. A free moral agent, rational and accountable.
2. In rebellion against God.
3. In a depraved state.
4. Given over to self-gratification as the end of being.
5. Revelling in its own voluntary enmity.
6. Daily becoming more estranged from purity.
7. Blindly sealing its own doom.

REMEDY.

1. The law of God carries with it an irresistible conviction of its own righteousness.
2. It is not by accident that the dispensation of the Law preceded that of the Atonement.
3. The Gospel not only awakens a man to the consciousness of sin, but also reveals the ill desert of sin.
4. It also shows the justice of the guilty one's condemnation.
5. It contains the revealed fact that God accepts the death of Christ as in some sense a substitute for the pardoned sinner's death.

WINNERS.

1. Piety alone cannot make us successful soul-winners.
2. Men who are not spiritually-minded may be used of God for this purpose, if they possess the sagacity to adapt means to ends.
3. The qualifications most necessary are (1) love of souls, (2) eagerness for their salvation, (3) unction, (4) clearness and personal directness in dealing with the impenitent.
4. Never use a plaster where the probe is required. Let the remedy be thoroughly applied so that conversion and regeneration may not be satisfied until they blossom into sanctification.

REMEDIAL EFFECTS.

1. When the remedy is properly used we may confidently expect the co-operation of the Holy Spirit.
2. In the winning of souls God works in accordance with natural laws.
3. From the benevolence of God alone the sinner cannot rightly infer that He can pardon his offences.
4. One of the most encouraging evidences of restoration is the awakening of the penitent to a consciousness of his enmity to God.
5. The next measure is the annihilation of all self-righteousness.
6. Melted into contrition, the love of God as manifested in the death of a Saviour may now be sung through his soul.
7. When the work is complete, the penitent one will, of his own accord, awaken to a newness of life.

THE CROWN.

After a Roman army had been successful in warfare, various expressions of favor were conferred upon those who had distinguished themselves in special feats of valor. As, for instance, he who was first to mount a rampart, he who first scaled a wall, or he who entered the enemy's camp, each received a public reward. But above them all towered the soldier who had saved the life of a citizen. When he was presented the whole audience applauded, while the Prince himself placed upon this hero's head a crown of oak leaves bearing the inscription "*Ob civem servatum.*" Ever afterwards he was honored upon all public occasions and at banquets sat next to the Senate.

Saved a life — that was great; save a soul — oh, how much greater! The reward is the eternal favor of the Eternal Father, and the bliss of having thus been a successful worker with God!

"If for a world a soul be lost,
Who can the loss supply?
More than a thousand worlds it cost
One single soul to buy."

January 16 — Letting Christ have His Way. John 13: 1-9.

The scene presented by our Scripture is that of Jesus washing the disciples' feet. It occurred on Thursday evening of Passion Week, the beginning of Nisan 14 — probably April 5, A. D. 30. The place was the upper room at Jerusalem where the last passover was eaten. The central current of thought expressed in this lesson is that of the lowly mind of Christ. Laying aside His upper garment, girding Himself with a towel, and taking the large copper basin of water, our Master and King began to wash the feet of the disciples. Impetuous Peter protests, "Thou shalt never wash my feet." Christ explains that unless he submits he can have no part with Him. This bundle of inconsistencies then exclaims, 'Not my feet only, but also my hands and my head."

EDDYINGS.

1. Christ has an unchanging love for each of us. For sixty centuries and more has our noble Mississippi watered its vast fields and slaked the thirst of a million families; yet today its flow is not abated by its bestowals. Great benefactor! But what a faint image is this of our Saviour's gracious beneficence! A mother having an idiot child gave up all the attractions of society that she might be absolute in the care of this little unfortunate. After fourteen years of such devotion she exclaimed: "Although I love it so much, it does not even know me." How much more discouraging are the tests of Christ's love! When He is so gracious, can we refuse to let Him have His way in our lives?

2. Humility is the most conspicuous teaching of this beautiful narrative. Although the Son of God and the King of all worlds, Christ was willing to perform the most lowly service. St. Augustine being asked, "What is the first thing in religion?" replied, "Humility." "What the second?" "Humility." "What the third?" "Humility." See yonder lark cleaving the sky! Lowly is her nest. Listen to the reverberations of the nightingale's notes. Lo! she is seated in the retired shade. Truly the most heavily laden branches bend the lowest, and the ship bearing gifts for a whole nation sinks deepest in the waters as it crosses the seas. Are not the most Christlike Christians the humblest?

"There's surely somewhere a lowly place
In earth's harvest-fields so wide,
Where I may labor through life's short day
For Jesus the crucified.

"So, trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be."

3. Entire consecration is also enforced. If a menial perform some service we receive it as a matter of course. To accept the same, however, from the mayor of a city, or governor of a State, would be trying indeed to our sense of fitness. It was just that which aroused Peter and made it necessary for the Master to teach again that greatest of all lessons, the merit of consecrated service.

"As Jesus gave Himself to me in serving,
So now to Him this year I consecrate;
Guide Thou my steps till, from Thy ways unswerving,
I come to Thee, and in Thy likeness wake."

January 23 — Working with God. Phil. 4: 3; 1 Cor. 3: 9.

Humanity is in ruins. It needs reconstruction. The fall with its long attendant evils has sadly demoralized the original plan. But so good was the design, and so choice the materials employed, that from even the ruins may be restored vitalized homes and spiritualized temples of great attractiveness. In this vastly important undertaking God invites our co-operation. How favored are we! How exalted! It would have been esteemed a great honor to have assisted Raphael in painting his one hundred and twenty exquisite Madonnas. But how much greater is the honor of being regarded worthy to labor with the King of Glory not only for the salvation of a whole race, but also for the perfecting of an entire universe! In what does this labor consist?

1. In sowing seeds of truth and leaving the results with God. Hans Egede was the first missionary to Greenland. After laboring there for some time, his wife was taken from him. He, dejected and lonely, bade farewell to the island, taking her remains with him to his native land. Before leaving he despaired of the conversion of any natives. However, before his death, in 1758, Hans Egede had the joy of knowing that the seed he had planted sprang up and was bearing fruit unto eternal life. Some hundreds of the natives had accepted the new faith.

2. In working with God to save others we save ourselves. A young man was wearily making his way through drifts of snow. Numbness was fast conquering, notwithstanding he was resolutely fighting with that sleepiness which meant certain death if allowed to gain the battle. Just at that critical moment his foot struck a drift-covered body. He perceived it to be a man who had become exhausted, and found some signs of life. Aroused to the duty of saving this dying man, he set about a vigorous process of rubbing which resulted in the salvation of both lives.

EQUIVALENTS.

1. Labor with God is conducive to health. When thus normally allied to its Creator, the soul is so contented that the bodily functions more completely fill their legitimate offices.

2. Christian labor is wealth. No more does the gathering of pearls depend upon the diving, or the statue upon rightly knocking away the surplus marble, than does the Christian's diadem depend upon the labor with God he is willing to perform. A wealthy soul comes through normal effort.

3. Labor with God is sweetest rest. It takes us away from worry's weeping pillow and guards us from the world-sirens which would lure us on to endless ills.

4. This sacred labor is worship. One need not become a recluse in order to adore the Holy One, or repair to cloister walls for true devotion; co-labor is the prayer of kindly deeds and the hymn of loving words.

5. This toil is life, the higher life which findeth itself in giving it for blessing the world.

"'Tis thus we gain by losing,
And win by failure here;
We doff the gleaming tinsel,
The golden crown to wear."

January 30 — A Wise Vow. Job 27: 3-6. (Day of Prayer for Colleges.)

If you have read Allen's "The Choir Invisible," you must revere the manly character of John Gray, the school-master. For "he hated all cowardice of mind or body, all lying, all oppression, all unfaithfulness, all secret revenge and hypocrisy and double-dealing, the smut of the heart and the mind." He had a high conception of what man may be in "manliness, in gentleness, and in goodness." Dominant in his aspirations, at least, was an absorbing admiration for everything pure and lofty. Trampling beneath his victorious feet all that could debase or shrivel life's noblest powers, he sacredly cherished "the love of courage, the love of courtesy, the love of honor, the love of high aims and great actions, the love of a spotless name and a spotless life, the love of kindred, the love of friendship, the love of humility of spirit, the love of forgiveness, the love of beauty, the love of love, the love of God." At first thought this may seem to include more than the wise vow of Job; but read carefully what he says and you will find that all this is implied.

HIS VITAL VOW.

1. He begins with that which is most readily known, his words: "My lips shall not speak wickedness nor my tongue utter deceit." The cultivation of careful utterance, the habit of not exaggerating, but speaking with accuracy, is here commended. There are persons frequently met whose stories are always discounted. We are certain they do not mean precisely what they say. Their declarations must be interpreted, and often reduced to reasonable precision.

2. Going deeper, he touches the sphere of his inner life: "Till I die I will not remove my integrity from me. My righteousness I hold fast and will not let it go." This is the language of unwavering determination. Conscience and will have formed an alliance — a holy alliance — which must not be broken. This sturdy, robust rectitude is wholesome and refreshing. Never was there greater demand for this sterling quality in our young people than at the present time.

3. The climax is reached in the broad and beautiful resolution: "My heart shall not reproach me so long as I live." What a complete and perfect character is here described! Does your heart ever reproach you for not allowing it to have its richest rights? How much of our unhappiness and unrest comes from the rebukes and condemnations that arise within us by reason of conscious unfaithfulness!

ITS COMPLETENESS.

The whole being is here embraced — words, deeds, motives. These shall be as nearly right as he can have them through his own best efforts and help divine. He virtually prayed, —

"Teach me, then,
To harmonize the discord of my life,
And stop the painful jangle of these wires."

And then he realized the additional truth, —

"This is a task impossible until
You tune your heart-strings to a higher key
Than earthly melodies."

INFERENCES.

1. The sacredness of a Christian vow should have immense and intense significance to the young. Keeping engagements, standing faithfully by promises, ever being found reliable, will do more toward high success than brilliant genius.

2. We cannot prize too highly what Thomas Arnold tried so earnestly to instil into all his pupils, that a life of absolute truthfulness and genuineness is of supreme value. To strive to be all that we should like to *appear* to be, is noble.

3. The judgments of history as well as of God are inexorably moral. They cannot be trifled with safely. There is no true manliness, no true womanliness, apart from goodness. Only godliness is gain; all else is certain loss.

"Let thine eye be single
And no earthly-born vision mingle
With thy pure ideal.
Then will its undimmed light
Make all within thee bright
And all around thee real."

Providence, R. I.

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Church Register.

HERALD CALENDAR.

New England Conference W. H. M. S. at Lynn Common Church, Jan. 6
Norwich District Min. Asso. at Putnam, Feb. 14, 15

THE SCHOOL OF METHODS will not meet in January, as the regular time falls on New Year's Day, and revival services will be in progress in our churches through the month. A program of special interest is in preparation for the February meeting.

NOTICE. — A conference for the deepening of the spiritual life will be held by the churches in Westboro, Jan. 9-16, the Evangelistic Association of New England co-operating. Among the prominent speakers will be Rev. Smith Baker, D. D., Rev. James M. Gray, D. D., Rev. J. A. McIlwain, Mr. James H. Earle, Mr. F. P. Davidson, Dr. Julia M. Plummer. Bible readings will be given in the afternoons by Evangelist E. A. Lawrence.

Marriages.

AMES — WINCHENBACK. — In North Waldoboro, Me., Dec. 14, by Rev C. W. Lowell, Harry W. Ames, of Nashua, N. H., and Lula M. Winchenback, of North Waldoboro.

W. H. M. S. — The first quarterly meeting of the Woman's Home Missionary Society of N. E. Conference will be held Thursday, Jan. 6, at Lynn Common Church. Meetings at 10 and 2. The morning will be given to reports from Conference and district officers and the transaction of business. In the afternoon a report of the meeting of the General Board of Managers in Baltimore will be given by Mrs. L. A. Sanborn, of Lynn, delegate to the convention. Mrs. C. W. Gallagher, of Auburndale, general organizer of the Woman's Home Missionary Society, will give an address. Lunch, fifteen cents. Trains leave Union Station at 9 35, 10 15, 11.30 a. m., and 1 p. m.
SARAH WYMAN FLOYD, Conf. Cor. Sec.

RE-OPENING AND FORTY-FIFTH ANNIVERSARY. — The Clinton Methodist Episcopal Church will hold services from Dec. 29 to Jan. 9 as follows: Dec. 29, Jubilee Sermon by Dr. G. F. Eaton; Dec. 30, banquet in Odd Fellows Hall, with addresses by Dr. James Mudge, pastor from 1891-'94, and others; Dec. 31, Watch-night service, Rev. Messrs. Jordan, Brown, McClymonds and Osgood, local pastors, participating; Jan. 2, sermon by Bishop W. F. Mallalieu, pastor in 1857-'58; Jan. 3, sermon by Rev. W. J. Pomfret, pastor, 1858-'60; Jan. 4, address by Rev. F. T. George, pastor, 1867-'68; Jan. 5, lecture-sermon by Rev. C. M. Mansford, pastor, 1880-'82; Jan. 6, temperance sermon by Rev. V. M. Simons, pastor, 1874-'77; Jan. 7, reunion of church classes; Jan. 9, historical sermon by Rev. A. M. Osgood, pastor.

Money Letters from Dec. 20 to 27.

J H Allen, H B Allen, H M Ash, J H Au. F W Brooks, Wm Briggs, G W Butters, Mrs H B Barrows, H W Brown, Geo H Blake & Co, Miss H E Bennett, H B Brice, S O Benton, Mrs A J Bisbee. W W Case, City Library, Springfield, Mrs S Carr, Mrs W H Chase, Mrs R R Cole, C H Coffin, S Cushing, N B Cook. L H Dorchester, J W Donnell, S F F Dearborn. J P Frye, Mrs M Fuller. E W Goodier. W J Heath, Mrs H Howard, Mrs. B Hull, F S Hoyt, Mrs M A Harriman, B B Hafford, H Hough, L A Harding, Alice M House, Thomas Howarth. Mrs A C Knight. Anne W Lamson, Wm Love, J C Loud. L D Morse. Mrs E G Poland, M C Pendexter. S E Quimby. Mrs J C Rowe, Royal Baking Powder Co, J M Rogers. Mrs E E Smith, J W Smith, M W Stratton, C C Stratton, Safford, Hudson & Wood, S P Spalding, Mrs A B Sargeant, C H Smith. W C Twombly, E S Tasker, John Torrance, H E Tinker, Mrs P E Walker, Mrs Chas Willis, P Webber, A W Waterhouse. S O Young.

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The Conferences.

(Continued from Page 5.)

Thorndike said there was too much emotion in the Methodist Church and too little of the business-like spirit that was needed today. Young Methodists were too often expected to tell their experiences four times a week, and a person would needs have a phenomenal growth in grace to have new experiences ready every time. He did not wish to criticise the Epworth League, but what the church needed was not a recounting of emotional experiences, but a deep and scholarly study of the Bible. Rev. George F. Eaton, D. D., presiding elder of North District, spoke on "Evangelistic Work in the Sunday-school."

Re-opening of Headquarters W. F. M. S.

WE are glad to announce that the Headquarters of the New England Branch of the Woman's Foreign Missionary Society is now open, and friends are invited to call when they are in the city. All orders for supplies, such as literature, mite-boxes, blanks, etc., will be promptly attended to. Owing to the continued illness of Miss M. A. Nichols, the former faithful agent, Mrs. Julia F. Small has been appointed to fill her place. Money orders and checks should be made payable to her. Send all orders and correspondence to Mrs. Julia F. Small, Room 29, 36 Bromfield St., Boston, Mass.

The Methodist Almanac and Year Book.

Rev. Daniel Richards.

The "Almanac" commenced in 1834 and continued to 1869, when it was called "Year Book" — now published sixty-four years; a useful annual of items, statistics, events, dates, Conference and church history, with important information about our educational, missionary, and deaconess work.

But while it contains elaborate statistics of our great church by Conferences, only a few statistics by *States* are given in all these years. But now, since 1893, we have valuable State statistics, showing just our strength and numbers in the individual States — an interesting table to study. This new number for 1898 is in fine style and useful for reference, and contains what all our readers ought to know, also some choice pictures. I wish it might be in every family. I have all the numbers from 1845, save 1884, which I should be glad to obtain for a library.

19 *Loring St., Somerville, Mass.*

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Our Book Table.

The Great Poets and Their Theology. By Augustus Hopkins Strong, D. D., LL. D., President of Rochester Theological Seminary. American Baptist Publication Society: Philadelphia. Price, $2.50.

Introductions to the study of the Bible are numerous. President Strong has given us, in his latest volume, an introduction to the study of the great poets, who constitute what one might call a Bible of another sort, and whose study theologians and preachers and seekers after truth in general can by no means afford to omit. They give, as a rule, important testimony to the fundamental conceptions of natural religion, and in many cases are strongly Christian in their influence. From their higher point of view, being seers, they often descry truths which are yet below the horizon of common thinkers, and they express them in a language which gives them permanent power. Let their deliverances, then, be carefully pondered.

Nine poets are discussed at considerable length in this goodly volume — Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning, Tennyson. The characterizations and comparisons made by Dr. Strong will, in nearly all cases, commend themselves, we believe, to the well-informed as exceedingly judicious and fair, although there is a tendency to a larger use of superlatives than is quite justified, and, of course, there is abundant room for differences of opinion on various points. For instance, he accounts Tennyson as "certainly the greatest poet of our century," and calls "In Memoriam" "the greatest poem of our century both for substance and for form; the most representative poem of the age." He says further: "Tennyson touches us at deeper depths than any other poet of our generation, simply because he has a larger view of human nature, and a soul that itself has profounder emotions. It is because he is a religious poet that he is the most representative poet of our time."

The admirers of Browning would, without question, most vigorously protest against this, and would certainly claim for their favorite the larger view of human nature, a soul stirred itself and able to stir others at deeper depths, and a more representative relation to the age, as well as a better claim to true greatness. Dr. Strong himself is compelled indeed to say some things about Browning which cannot easily be reconciled with his preference for Tennyson. He says of the former: "He is the most learned, stirring, impressive literary teacher of our time, a religious philosopher as well. He has expressed himself upon a larger variety of problems than any modern poet. He who would serve men's highest interests as secular or religious teacher will find more of suggestion, more of illustration, more of stimulus, in Browning than in any modern writer. There is far more of a healthful religious spirit in Browning than in Tennyson." "I am persuaded that the generations to come will regard 'The Ring and the Book,' in the mere matter of creative genius, as the greatest poetical work of this generation." "I regard this poem as the greatest work of creative imagination that has appeared since the time of Shakespeare." This puts it above "Paradise Lost" in this particular. Yet he seems to rank it below "In Memoriam" "both for substance and for form." It may be freely granted that the form is not so finely finished, and that Tennyson is a greater master than Browning in beauty of style and artistic presentation. But does this make him the greater poet? Only those can say so who place the sound above the sense, and regard a pretty way of turning melodious phrases as more important than creative power. For insight, imagination, thought, as well as profound religiousness, Browning, we think, most clearly stands above Tennyson.

Dr. Strong deems that John Milton in two ways has no superior: "First, he is our greatest English master of literary form; secondly, he proclaims to all ages the greatest moral message." "Of all the great poets he was the one and only systematic theologian." He calls Dante's "Divine Comedy" "the first Christian poem; it seems to us, also, to be the greatest. It is the loftiest conception ever framed by any earthly poet, and the execution is worthy of the theme." "Dante is the most sensitive of all poets to the changeful aspects of nature; no poet ever read in the book of nature more spiritual lessons; no poet ever expressed those lessons in more varied and melodious phrase." "Dante is the religious poet of the Roman and medieval church as Milton is the religious poet of Protestantism and the Reformation." "Shakespeare is the poet of secular humanity." "Wordsworth is the poet of nature." "Browning is the poet of the inner life, the dramatist of motives, the portrayer of speculative struggles and triumphs." "Goethe is the poet of pantheism, the great heathen of modern times, and not ashamed to be known as such. He loved darkness rather than light because his deeds were evil. It was his heteroproxy that led to his heterodoxy;" "Enslaver of his country;" "A nature in which both the ethical and spiritual elements were wholly lacking;" "The moral law he put beneath his feet." He counts Wordsworth the greatest poet between Milton and Browning; great because he not only apprehended and expressed the divinity of nature in a new way, but so changed the poetry of his country and the world as to begin a new epoch in the history of literature. Nevertheless, since Wordsworth produced only three short poems of the first rank —, "Intimations of Immortality," "Tintern Abbey," and "Ode to Duty," his place in so select a company of great poets may well be questioned. And Goethe's place may properly be challenged because of the infamous nature of his principles and the beastly life he led. The remaining seven will stand supreme.

Picturesque Sicily. By William Agnew Paton. Harper & Brothers: New York. Price, $3.50.

This is the account of a three months' sojourn in Sicily. The writer made Palermo his headquarters, and thence took excursions into the mountains, and to such famous places as Solunto, the Albanian colony of Piana del Greci, Cefalù, Corleone, Segesta, and Castelvetrano, the ancient Selinus. The book is written in a light vein, but contains a great deal of interesting information. There are word-pictures of the scenery and the conditions of the people; reminders of the classical associations; descriptions of the architecture and decoration of cathedrals, churches, and ruined temples, and glimpses of the influence, exerted successively by Greeks, Carthaginians, Romans, Saracens, Normans, Spanish, and French. The book will stimulate an enjoyable interest in this beautiful island, which has been the granary and garden of the Old World, the hot-bed of the arts, and the battle-ground of rival civilizations. It helps one to understand the meaning of Goethe's words, quoted by the author on the title-page: "Italy without Sicily leaves no image in the soul — Sicily is the key to all." Bound beautifully in fawn-brown linen, with gold lettering and designs in color on cover and back, and with 48 exquisite full-page illustrations, "Picturesque Sicily" is a superb holiday volume.

Mother Goose Songs. Without Words. By L. E. Orth. Oliver Ditson Co.: Boston.

This unique volume of Mother Goose songs is composed by Mrs. L. E. Orth, wife of John Orth, the well-known teacher of music in this city, who has, with fine musical tact and feeling, caught perfectly the rhythm of each Mother Goose rhyme. Mrs. Orth's compositions have been played in classical programs far and wide, and it can well be imagined that her musical settings to the immortal rhymes of childhood have distinction and true musical quality in the highest degree, together with the beauty of simplicity. They can be executed by any one gifted with the least skill at playing the piano, and their pure melodiousness makes them quickly favorites with the youngest as well as their elders. These "Songs" are designed for piano only, the words being provided simply to aid the child in giving a right interpretation to the music. This attractive book, in stiff paper covers, contains each old rhyme on the page opposite the new tune made for it, and is a genuinely interesting novelty for the little people.

On Blue Water. By Edmondo De Amicis. Translated by Jacob S. Gown. Illustrated. G. P. Putnam's Sons: New York. Price, $3.50.

This volume is a splendid illustration of that which is possible in the modern art of fine book-making; every part of the volume is attractive. The covers are a deep sea-blue, with artistic border and designs in gold, the paper heavily calendered, the illustrations vivid pictures of what the author actually saw, and the type large and clear. "It has been well said that the beauty of the author's travels is that they are more than travels. They are not merely the record of so many passages a day; they are traveling plus seeings, listenings, feelings, thinkings, talkings, love-makings — all that a warm-hearted, imaginative, educated young tourist would engage in; yet they are told without displeasing egotism or tedious detail." This volume is confined to an account of a voyage from Genoa to Buenos Ayres in the "Galileo," a steamer carrying emigrants. The interest in the story lies in the study of the types of humanity on board. The author has described at least twenty different groups and characters taken from both ends of the vessel, all dramatic, speaking and acting in every case just as such persons would naturally speak and act. As a revelation of real life under peculiar circumstances, life on a low level and close to nature but tremendously real, this book is intensely interesting and enjoyable.

Her Place in the World. By Amanda M. Douglas. Lee & Shepard: Boston. Price, $1.50.

One feels sure of the good influence of Miss Douglas' stories, and that they are safe reading for young girls, for they are always pure, pleasing and elevating. In this latest book from her pen the characters are well drawn and attractive, and the pictures of life in the small country town are realistic and true to nature. The book appeals especially to young women, to whom it will prove an inspiration and help in finding their "true place in the world."

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A LIST of the alumni of the School of Theology of Boston University *by classes*. If any one can give further information, please address Rev. Seth C. Cary, President, Wollaston, Mass.

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[Continued from the HERALD of Dec. 15.]

1891.

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HARRY S. FREE, Pitts., d. Jan. 25, 1896.
FRANK L. GOODSPEED, Cong., Springfield.
MORTON L. HALL, Troy, d. Jan. 23, 1893.
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JOHN P. PILLSBURY, Cong., d. Dec. 20, 1896.
ARTHUR N. SEARLES, N. E. So., d. Feb. 12, 1895.

1892.

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1893.

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1894.

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1895.

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1896.

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1897.

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HOMER G. CURLESS, Falmouth.
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HENRY E. LOEHLIN, Boston.
L. M. LOUNSBURY, N. Y. E., West Farms, N. Y.
IRVING R. LOVEJOY, Puget Sound, Centralia, Wash.
FRANK J. MCCONNELL, N. E., Newton Upper Falls.
WALTER MORRITT, Cal., 34 Hull St., Boston.
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CHARLES F. SMITH, E. Dixmont, Me.
JOSEPH STEPHAN, Mt. Bowdoin, Boston.
CHARLES H. WILLIAMS, Caldwell, O.
ARTHUR BONNER, N. E., Lynn.
ABRAHAM L. BROKAW, Atlantic.
PETER J. COOK, Cambridgeport.
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LEOPOLD A. NIES, N. E., East Boston.
WILLIAM REEVES, Hubbardston.
LESTER W. WARD, Medford Hillside.
JOHN WRISTON, Cong., Beachmont.

Obituaries.

Crook. — The city of Springfield, Mass., lost, in the death of Mrs. Mary Chandler Crook, which occurred Nov. 9, 1897, one of its most devoted Christian workers, whose lovely spirit all admired, and whose active efforts in the cause of Christ were a benediction in two churches and to many outside of all churches. Her parents were John Henry and Pamelia Chandler, and she was born at Granby, Mass., April 24, 1831.

Early thrown, by the death of her father, upon her own resources, she entered when still young upon the responsibilities of wedlock, but she was prepared for these by the fact that she had first sought the kingdom of God and His righteousness. For fifty years, lacking but two weeks, she had lived in holy companionship with the one who now deeply sorrows, yet with the hope of the Christian, because she has gone from his side. A devoted daughter, one of the teachers in the Springfield High School, is the only survivor of five children. Three died in early life, and another at thirty years, a beautiful Christian woman and greatly beloved.

The family home for most of thirty years has been in Springfield, and the church home during that time was first at Grace, and for some years later at Trinity. Both churches hold Mrs. Crook in fragrant memory. She was emphatically a doer. For many years she taught a class in the Sunday-school; for several years she was president of the W. F. M. S., and at all times she was, in spiritual work, one of the pastor's best helpers. Most gentle in spirit, she was still a pillar of strength to the cause of Christ. Many had she led into ways of righteousness. Her heart was filled with grace, and she constantly had the light of heaven in her trustful countenance. She made home lovely, and can only now have gone to the lovely home on high.

The funeral was in Trinity Church. Many were the mourners, and touching words of personal and pastoral regard were spoken on the occasion by Rev. E. A. Smith, Rev. Dr. Frederick Woods, and the writer.

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PUBLISHER'S ANNOUNCEMENT.

FOR 1898.

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The same premiums are offered to old subscribers when they renew subscriptions for 1898.

All business letters should be addressed to

A. S. WEED, Publisher,

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Review of the Week.

Tuesday, December 21.

— The mill hands at Fall River prefer curtailed time to reduced wages.

— Conflicts of Czech and German soldiers in Prague; twenty-five wounded.

— Parsons Pasha arrives at Kassala to take over that city to the English from the Italians, according to agreement.

— A keen watch kept on suspected filibusters at Key West.

Wednesday, December 12.

— Josiah Quincy re-elected mayor of this city.

— Joe Leiter now holds 5,500,000 bushels of wheat in Chicago; Armour thought to have lost $1,000,000.

— The daughter of ex-Secretary Herbert commits suicide in Washington in a fit of melancholia.

— The U. S. S. "Bancroft" fired upon in entering the harbor of Smyrna towards evening on the 6th inst.; Turkey apologizes.

— England and Japan said to be acting in concert to save China from disintegration.

Thursday, December 23.

— The Bering Sea arbitrators award the Canadian sealers $464,000.

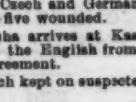
— Earthquakes in Smyrna; several killed and many injured.

— The cracker trust announces an advance in prices.

— Reciprocity negotiations with France and Germany at a standstill, owing to the conflict of interests.

— Commissioner Evans of the Pension bureau advocates publishing the entire list of those drawing pensions.

ROYAL



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Friday, December 24.

— Korea being rapidly Russianized.

— The Chestnut Street National Bank and the Chestnut Street Trust and Savings Fund Company of Philadelphia close their doors; liabilities, $3,000,000.

— The official census of Japan just published shows a population of 42 761,029.

— Serious fire in Cleveland, O., a million dollars' worth of property in the business section burned.

— Samuel Sloan, for thirty years president of the Delaware, Lackawanna & Western Railroad, receives a gold service from the officials and employees that cost $16,000.

— Major Marchand, the French officer whose expedition was erroneously reported to have been cut off by massacre, reports that France has become mistress of the upper Nile.

— Four persons who left Dawson, Nov. 4, report that there is no starvation there.

Saturday, December 25.

— The big Chicago Coliseum burned; nine persons reported missing and several hurt; loss, $475,000.

— President McKinley appeals to the people for money, provisions, clothing and medicines to relieve the distress in Cuba.

— The British defeat the Dervishes in Africa.

— The striking engineers in England again reject the proposals of the employers.

— The acetylene works in Jersey City blow up; two men killed, the works wrecked, and many houses damaged.

— The President pardons eight criminals.

— Wages to be reduced in the Lowell mills.

— Russia preparing quarters for 10,000 troops at Port Arthur.

— The French Academy of Sciences awards the Cuvier prize of 1,500 francs (given only once in three years) to Prof. O. C. Marsh of Yale.

— The Pope exhorts Manitoban Catholics to continue to claim their rights, and, as a last resort, to provide their own schools.

Monday, December 27.

— Thirty or forty persons injured at Asheville, N. C., by the bursting of a cannon fired for a Christmas salute.

— Two more peace envoys hanged by the Cuban insurgents.

— A Kansas statistician estimates that the crops of that State this year would fill a freight train six thousand miles long.

— Trephining resorted to in a New York hospital in a case of apoplexy; apparently successful.

— England's fleet off Chemulpo, Korea, demands the reinstatement of the British customs official, who had been dismissed to make way for a Russian.

— The Salvation Army home for ex convicts in California proves a failure; the befriended turn out to be treacherous and incorrigible.

— The Japanese Diet dissolved, to prevent discussing a motion of "no confidence."

FOOCHOW JUBILEE CONFERENCE.

Rev. S. L. Gracey, D. D.

OUR Jubilee Conference is in full swing, and I seize a lull in the rush and pressure of the occasion to send a brief introductory note of report. More will follow. Bishop and Mrs. Joyce and Dr. Lowry of Peking have been here for two weeks. Special preparatory revival services were held by the Bishop and and Mr. Welch, a layman from Denver, Col., every day for the week preceding the Conference session. The Bishop preached each afternoon with his usual, yea, more than usual, fervor and power. Mr. Welch conducted the evening services. The elegant, large, new church was used for the evening services, and several hundreds of Chinese gathered there each day. The delegates from Central China and Japan arrived with Dr. and Mrs. Baldwin a week later, but in time for the opening session of the Conference.

It is a great treat to the native church here to have Dr. and Mrs. Baldwin, and many of the older people welcome them as the instruments under God, of bringing them to the knowledge of Christ as their Saviour, while very many more, who were children in the Sunday-schools when they were here as missionaries, are now adult and leading members in the church. At the opening session Dr. Baldwin, to the astonishment of all, broke right out with his Chinese, and we soon found that he had not forgotten the language, but to the great delight of the people he could make himself understood easily. A full command of the language returned to him, and in a day or two he was so at ease that everybody was made to rejoice that they were able to hear him in the tongue in which they were born.

In the women's meetings Mrs. Baldwin has presided every day. In the first service she made a thrilling address to the assembled multitude of women. She began speaking through an interpreter, but getting warmed up to the work, broke into Chinese and rushed along in a torrent of what seemed to us jargon; but directly she stopped and said, "Am I talking Chinese?" And the women shouted back, "Janey, janey!" that is, "Yes, yes." And she and they were so delighted that we poor unfortunates, who did not understand Chinese, were sadly left, and the tables had been turned on us, for we have heard no more English from her, while talking to the natives, to this day.

The new church building is not yet completed. No inside plastering has been done, but the windows are in and temporary seats provided, and vast congregations of a thousand and more natives gather in this commodious structure at many of the services. On Sunday morning last a great love-feast was led by Dr. Baldwin, and besides the thrilling testimonies from the missionaries, over one hundred natives told of the blessedness of their religious experience, many with tears streaming from their eyes and with tremulous voice, and many more with shoutings and rejoicings. It was like an old-fashioned Conference love-feast in the homeland. "Glory to God!" is the language most heard from these saved Chinese. Let all the Americans say "Amen."

The Jubilee proper is to be celebrated in meetings continuing through all next week, of which I will write later.

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"The Picket Line of Missions."

Rev. C. M. Hall.

I HAVE just completed the reading of that most inspiring book, "The Picket Line of Missions," found in this year's Epworth League Reading Course, and I cannot forbear sending through the HERALD a ringing word of exhortation to all the Epworth Leaguers throughout New England to be sure and read this book. Seldom have I read anything in the line of missionary literature that has so stirred my soul as has this little book. From many points of view it is, veritably, *multum in parvo*. I feel sure that it cannot help increasing the interest and enthusiasm of the church on this line.

This series of biographies is of special interest to Methodist young people, inasmuch as at least five out of the nine were converted at Methodist altars, and were sent forth to their work by some branch of that church founded by him who took for his watchword, "The world is my parish." But aside from all denominational relations, these narratives of the beginnings of Christianity in these various fields are a powerful stimulus to faith and an inspiration to devout hearts. I suppose all sin is hard, and all sinners hard to reach and save; but when we read in this little book of Livingstone and Mackay in the heart of Africa, of Keith Falconer in Arabia, of Mackenzie and Sia Sek Ong in China, of Thoburn and Mary Reed in India, and of the valorous and consecrated Williams and Hunt in the Polynesian Islands, it does seem as if the hardest places and the hardest peoples and the hardest times were selected to illustrate the power of our Christ to redeem and save.

Whoever can read these accounts without praising God must be devoid of all conception of the reality and the glory of our holy religion. Besides stimulating the faith of believers in missions, this book can be effectively used with those who do not believe in missions, on the principle that they do not pay. Let such read only the last chapter, and then say whether or no missionary efforts pay. Every Sunday-school library ought to have a copy of this book. It ought to go into our homes and be read to and by our children. Not to speak disparagingly of the other books of the course, which I have not yet read, I feel like sending forth a special, unqualified commendation of this book, which may be used for years to come in instructing and inspiring the coming generations of Methodism in the pre-eminently important work of Christian Missions.

Too much praise cannot be awarded the compilers of these biographical sketches for the good judgment which has produced so much clearness and fascination in so small a space.

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